



THE
MISSION FIELD
—
1886

SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS

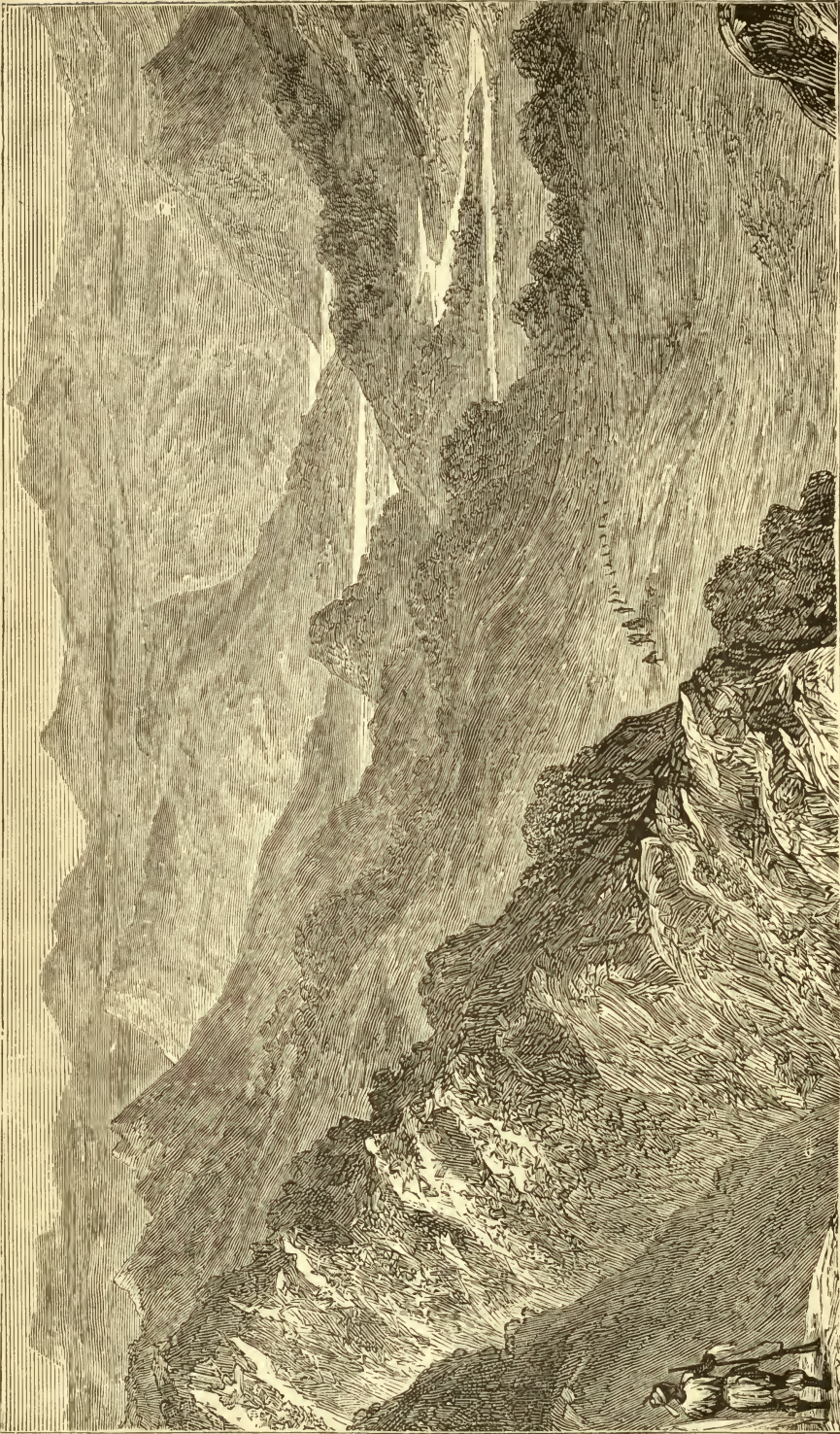
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THE VALLEY OF THE TUGELA, SOUTH AFRICA.

MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

WITH THIRTY ILLUSTRATIONS.



KALKI AVATAR OF VISHNU.

1886.

LONDON:

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AND ALL BOOKSELLERS.

ILLUSTRATIONS.

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THE MISSION FIELD:

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JANUARY 1, 1886.

MANDALAY.

THE OLD MISSION.—THE ROYAL FAVOUR.—THEEBAW.—THE EVACUATION.—THE CALL TO RETURN.—THE BISHOP'S TELEGRAM.



THE peaceful termination of the campaign in Burma has no doubt carried the thoughts of our readers back to the days when the Mandalay Mission was in full work, and in Royal favour. Clearly nothing could now justify a moment's unnecessary delay in re-occupying a position of such immense Missionary importance, and (as was found ten years ago) of such bright promise; to say nothing of the memories of Christian courage which cling to it. Last month we briefly noted the chief dates in connection with the Society's previous occupation of Mandalay.

Fuller details will no doubt be looked for, and we accordingly reprint the following from a Report of the Rev. J. E. Marks, telling of his arrival in Mandalay in 1868. He begins by telling of his having met five years before in Rangoon the Thōuzay Mintha (prince), one of the sons of the then king, who had fled from the capital:—

“I gave him several Christian books in Burmese, and spoke to him about their contents. He became reconciled to the king, and, on his return to

Mandalay, asked me to come and see him at the capital. He has several times since sent me kind messages, but, as you know, my work and absence in Calcutta and England left me no leisure to visit the capital. At this time I received several letters from Captain Sladen, the British political agent at the court of the King of Burma, telling me of conversations which his majesty had had with him on the subject of Christianity, and his (Captain Sladen's) belief that a Mission of our Church in Mandalay would not only be not opposed, but would (under God) effect much good. One of these letters I forwarded to the Bishop, who directed me to proceed to Mandalay with the twofold purpose of ministering to the English residents and endeavouring to pave the way for a Church Mission. I met in Rangoon Mr. J. S. Manook, an Armenian Burman, who is the king's Kulla Woon, or minister for foreigners. I told him of our wish to have an S.P.G. Mission in Mandalay, and he promised to lay the matter before the king. Shortly afterwards I received from him the letter in which he said his majesty the King of Burma was pleased at our proposal to establish in Mandalay a Christian church and school for the benefit of his people, that he would give every possible assistance, and entrust the children of the officials to us for education. I showed this letter to the Chief Commissioner, Colonel Fytche, and I sent it to the Bishop. Both agreed that it was an opening of which the Society ought to avail itself, and that I should proceed to Mandalay, and there ascertain what could be done. Colonel Fytche furnished me with a letter to the king. It was, however, advised that I should not enter Mandalay until I had heard of the return to that city of Captain Sladen, who had been appointed to lead an exploring expedition to reopen the old trade route through Burma to Western China. Accordingly I left on the 28th of August, 1868, accompanied by six of my best first-class boys from Rangoon, and reached the capital city of Mandalay on the 8th of October, where we were most hospitably received by Captain Sladen, who had but recently returned from his expedition. On the following day the Kulla Woon came to tell me that the king had been very impatient about my coming; was very glad to hear of my arrival, and would appoint an early day for an audience. On Saturday I went out to see the city. It is large and well laid out, the streets wide and at right angles, but the houses mean and irregular. There are in Mandalay more than 20,000 yellow-robed Buddhist priests, &c. On Sunday we had English service at the Residency, and on Monday, October 11th, I went to the palace (which seems to occupy about one-eighth of the city, and is itself fortified by a stockade all round) with Captain Sladen and the Kulla Woon. On reaching the steps we all had to take off our shoes, and then walk a considerable distance to the apartment in the garden where the king was receiving. We entered the room, in which were very many of the Burmese high officials and ministers seated on the floor. We too seated, or rather, squatted ourselves down. In a few minutes the king came in, attended by a little boy, one of his sons. The king is a tall, stout, thoroughly Burmese-looking man, about fifty-five years of age. He had on only one garment, the pulso, or beautiful silk cloth covering from his waist to his feet. He reclined on a velvet

carpet, near which the little prince placed the golden betel-box and water-cup, and then reverentially retired. As the king entered every Burman bowed his head to the ground and kept it there. His majesty, according to



MANDALAY MISSION COMPOUND:—CHURCH, SCHOOL, AND CLERGY HOUSE.

(From a painting by a native Burmese artist.)

his usual custom, took up a pair of binocular glasses, and had a good stare at us. He then asked if I was the English hpoongyee? when did I arrive? how old was I? &c. &c. He then asked me what requests I had to

make to him, assuring me that all were granted before I spoke. I said that I had four requests to make :—1. Permission to labour as a Missionary in Mandalay. 2. To build a church for Christian worship according to the use of the Church of England. 3. To get a piece of land for a cemetery. 4. To build, with his majesty's help, a Christian school for Burmese boys. With regard to the first, the king said very courteously that he welcomed me to the royal city : that he had impatiently awaited my arrival, &c. &c. I was to choose, with Captain Sladen's advice, a piece of land for a cemetery. That with regard to the church and school his majesty would *build them entirely at his own cost*. I told him that the Bishop of Calcutta had most liberally offered £100 towards the church. The king replied, 'It is unnecessary, I will do all myself.' He directed me to prepare the plans, adding that the school was to be built for 3,000 boys. The king said that it was his wish to place some of his own sons under our care, and he sent for nine of the young princes, fine intelligent-looking lads from about ten years of age, and formally handed them over to me. He handed me a hundred gold pieces (worth £50) to buy books, &c., for the school. The king talked about his high regard for Captain Sladen, whose word he could so implicitly trust ; of his desire to do all the good in his power, and especially to be friendly with the English. . . . The interview having lasted over two hours, his majesty concluded by inviting my boys and self to breakfast in the palace on the following day. He kindly accepted the presents of beautifully bound books which the Calcutta Committee had been good enough to forward to me for him.

"*Tuesday, October 13th.*—Captain Sladen being too poorly to accompany us, my five boys (Moung Gyee, Moung Hpo Too, Moung Bah Ohn, Moung Tsan Hlah Oung, and Moung Hpo Ming) went with me to the palace at nine o'clock. We travelled in covered bullock-carts, as it is considered very wrong for a hpoongyee to ride on horseback. We found the king in the Hman Nan Dor (or glass palace) attended by several of his queens and daughters. My boys prostrated themselves, as did the other Burmans, whilst I squatted down in a cramped position, being obliged to keep my feet out of sight. The king was seated on the highest of a flight of six steps. He began by asking if I was comfortably housed and cared for. He reiterated his promises of yesterday, and expressed his hope that all would not be in vain. He made me tell him about each boy, and he addressed some kind words to them. I presented him with a telescope, and the boys gave a lot of English toys to the young princes. In return the king gave two pulsoes (silk cloths) valued at £3, to each boy. I also presented to the queen, through his majesty, a box of beautiful needle and crochet work made and presented by the Burmese girls in Miss Cooke's school. The king pulled out two or three pieces of work, but did not seem to know much about them. He tossed them to the ladies behind him, who evidently valued them highly. The king began to speak to the boys about religion. He told them that they should not lightly forsake their ancestors' creed. I interposed, when he laughingly said, 'Oh, Pone-dor-gyee,' (high hpoongyee, the name he always gives me) 'I and you will talk about these matters

alone by ourselves.' I replied that I should be delighted to converse with his majesty on those subjects, which were of the highest moment to all mankind. The king said that he only wanted to guard the boys against being rash and foolish, or changing their religion to please men ; that he was perfectly tolerant ; that he had never invited a Mussulman, Hindu, or Christian, to become a Buddhist ; but that he wished all to worship according to their own way. We were then conducted to another apartment, where a sumptuous breakfast was served to us in English style. My boys and I sat down to table, the Burman attendants wondering to see our lads freely using knives and forks instead of the orthodox fingers in eating. Suddenly my boys all slipped off their chairs on to the ground, and when I looked up to see the cause, I found that one of the elder princes, a lad of about seventeen, had entered, having been deputed by his father to see that all was right.

"I went again to the palace by appointment, with my boys, yesterday morning, to take the plans for the school and teachers' residence. He approved of the plan with one exception, viz., that the school must not have a triple roof, such being only for princes and hpoongyees. My house is to be so honoured. The king's Minister for Public Works was called into the presence and ordered at once to commence the work, and to use all expedition in its completion. The king gave me £100 towards school furniture. I told him that I would procure a plan in Rangoon for the church. He repeated that it would trouble him very much if no English hpoongyee came to Mandalay. I assured him that his liberality would not be so despised, but that I really would return myself and open the school. After some further general conversation the king spoke to the boys, and especially to one Aracanese boy whom I adopted in 1863. He repeated what he had said before about not forgetting the religion of his ancestors. I said that the boy's ancestors had not heard the good news which I taught him. The king took no notice of what I said, but continued to the boy, 'Always remember the Yittānah thōn bāh (the three objects of devotion), the Pāyah' (deity), Tāyah' (law), and Thingah' (clergy).' I said, 'Christianity teaches us to worship the everlasting God, to obey His law, and to receive instruction from the clergy.' The king seemed annoyed for a time, and then repeated, in his usual good-humoured manner, 'I cannot talk with you about religion in public ; we will talk about it privately on your return.' He added, 'Do not think me an enemy to your religion. If I had been I should not have called you to my royal city. If when you have taught people they enter into your belief, they have my full permission ;' and then, speaking very earnestly, 'If my own sons, under your instruction, wish to become Christians, I will let them do so. I will not be angry with them.'"

At a subsequent interview the king formally entrusted to him nine of his sons for education, and before he left Mandalay Mr. Marks was allowed to set apart a burial-ground for members of the English Church. On June 15th the school was formally

opened, and the king's sons attended daily with all the pomp and ceremony prescribed by royal etiquette in Burma. They came with about forty followers, who bore their golden umbrellas (each prince having two held over him), gold water-cup, shoes,

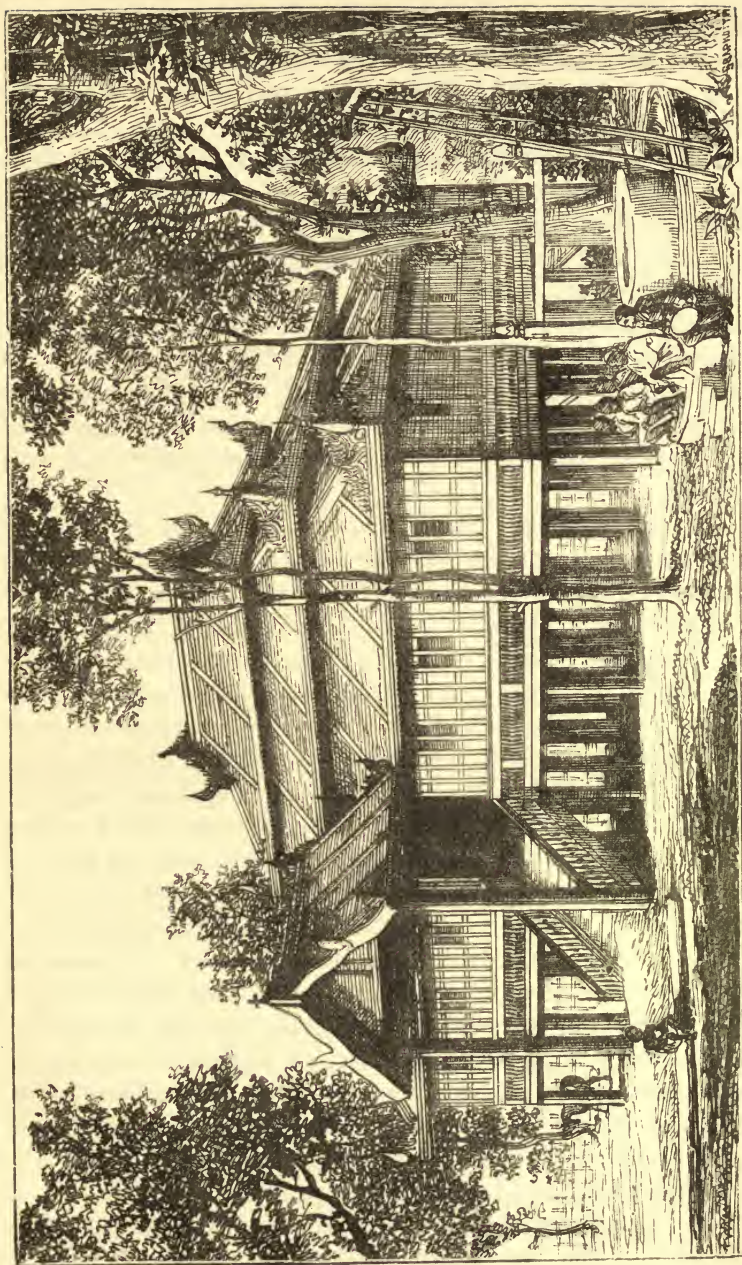


MISSION AT MANDALAY.
Church,

Boys' School,

Clergy House.

and books. The rest of the pupils crouched down before them, but they were most obedient and diligent, and not at all affected by the homage paid to their rank. In September, the foundation-stone of Christ Church was laid at Mandalay by the British



CLERGY HOUSE, MANDALAY.

Political Resident, Major Slader, to whom Mr. Marks' success at the court was mainly due. The king had undertaken to bear the entire cost of its erection, and had declined the aid of contributions offered in India towards it.

Very encouraging accounts continued to be received from Dr. Marks, and in October, 1872, the Church of the Lord Jesus Christ at Mandalay was completed. The font which had been given by Queen Victoria was placed upon a slab of white marble specially ordered by the king. On July 31st, 1873, it was consecrated by the Bishop of Calcutta, who had an audience of the king on his arrival at Mandalay, and thanked him cordially for the magnificent gift of church, schools, and clergy house. His majesty was represented at the consecration by some of the royal princes—Mr. Marks' pupils—and chief officers of state.

It was, however, clear from the first that in affording encouragement to the introduction of Christianity into his dominions, and in liberally contributing to the erection of the church and its surroundings, as a permanent memorial of his good-will, the King of Burma was influenced by mixed motives. He saw in Mr. Marks not only the zealous Missionary, but the energetic Englishman, and he was sagacious enough to think, and ardent enough to hope, that through him divers political designs which he had more at heart than Christianity might be considerably advanced. At their first interview the king had asked Mr. Marks to use his influence in procuring for him the munitions of war; and when the Bishop of Calcutta was admitted to an audience, Bishop Milman was only saved by his rare tact from being drawn into political discussion. It is the old story of Oriental caprice—and when the king found that Mr. Marks was too independent to become his tool for political purposes, he took the usual Eastern method of marking his displeasure by forbidding him to prolong his residence in the capital. In the Rev. James A. Colbeck, who took Mr. Marks' place at Mandalay upon his return to Rangoon, the Church of England continued to have a representative.

In the autumn of 1878 the king died, to be succeeded by Theebaw. The year which followed cannot be more vividly

brought before our minds than in the stirring words which Bishop Titcomb uses in his *Personal Recollections of British Burma*.¹

"In former times, the death of a Burmese king had been a general signal for the outburst of sanguinary conflicts. On this occasion, when the king died, we flattered ourselves in Rangoon that such times had passed away ; for the king's ministers seemed to be using unaccustomed caution in maintaining peace. It was announced that the dying monarch had constituted the young prince '*Theebaw*' his successor, and for a short time everything went on quietly. We were congratulating ourselves the more upon this, because Prince Theebaw had been educated in Dr. Marks' school at Mandalay, and was therefore supposed to have received some English ideas, even with a possible substratum of modern civilisation. Alas, the vanity of human expectations ! First there came an indistinct bazaar report throughout Rangoon, telling us that bad news was coming from Mandalay. Then followed tidings from Burmese merchants, saying that murders of many members of the royal family were secretly going on within the palace. At last all secrecy vanished, and the telegraph and newspapers openly announced a series of cruel assassinations which could scarcely be paralleled in the history of the Bulgarian atrocities. I shall not contaminate these pages by detailing them. Suffice it to say that in one way or another, men, women, and children, to the number of seventy, are on good grounds believed to have perished. Meanwhile this silly, self-inflated prince, more like a maniac than a man, had taken to the use of a spear, which he hurled at any one who offended him ; and this was accompanied, as might well be imagined, by violent fits of intoxication. Could any state of things be more horrible ? Mandalay was struck dumb with terror. Refugees came pouring along the river, scarcely knowing whose life would be secure. Even the English residents of the city felt extremely uncomfortable ; for where you have to deal with a maddened young tiger such as this, surrounded by emissaries ready to do his bidding at any cost, one might naturally ask, 'Whose turn will come next ?'

"The excitement was increased by a spirit of sullen, if not open, hostility to British interests, in consequence of expressions officially made by our Government to the young king respecting these massacres. Boasting threats were heard about the recovery of Pegu ; Englishmen were publicly insulted in the streets of Mandalay ; Burmese troops were drilled and armed as if for war ; whilst seditious songs were sung about the streets of Rangoon by noisy Upper Burmans, who had apparently come down to excite disturbance. Under these circumstances, a guard of fifty sepoy's was sent to the British Residency in Mandalay, between which place and the king's palace all communications had become closed. Again, several new regiments from Calcutta and Madras were stationed in Rangoon and Thayetmyo. Trade between Upper and British Burma became paralysed. Two chief princes of the royal family, also, who had fortunately escaped

¹ Sold at the Society's House.

from the jaws of death, were now under the pledged protection of our Government. Even rumours spread about Rangoon itself that the place would be fired; the local newspapers also hinted, rather foolishly, at the possible necessity of the ladies having to be provided with a place of safety inside the pagoda fortifications. Thus many nervous friends in England feared that we were in danger of our very lives.

"All this time it was refreshing to see the calm self-reliance and imperturbability of our English residents, including even the ladies, who, while their friends at home were so apprehensive, themselves remained perfectly undismayed. Still more admirable was the behaviour of Mr. Colbeck, our devoted Missionary, in the chief centre of this excitement. For to his heroic conduct alone may be traced the saving of several important lives, seeing that it was to him the Nyoung Yan prince and his brother fled, together with their wives and children. At first these refugees were placed in the English church as a sanctuary. It soon, however, became transparent that if their lives were to be secured they must by some means or other be transferred to the British Residency. No easy business! For the way was dogged by Burmese soldiers, who were disguised as monks and coolies, having orders to capture the Nyoung Yan prince either dead or alive. Mr. Colbeck, however, was quite equal to the emergency. He dressed the princes as Madrassi servants, and bade them carry a lantern before him one dark night. He then disguised the Nyoung Yan's chief wife as a jewel merchant. The ruse succeeded. They reached the Residency safely. Moreover, when it was known that these important persons had eluded their watchers, the vigilance of the spy system became relaxed; the rest of the family with their retainers all getting over safely by ones and twos. Shortly after this they were sent by steamer to Rangoon, where I much enjoyed two interviews with them. Subsequently they were removed for still greater safety to Calcutta."

Mr. Colbeck would not leave Mandalay. He wrote to the Bishop on July 29th, 1879:—

"Last Sunday two adults made their profession of faith. They were the stewardess of the Nyoung Yan prince's sister, and one of the maids of honour of the Nyoung Yan's mother. God willing, we shall baptise them next Sunday. One of these ladies is quite a child in knowledge, but receives with meekness the Word of God. She has been in the palace from her infancy, without once having left it till now. She is seventeen years of age, and first came to me as I was sitting in the vestry of the church some months ago, begging me to help her mistress, the Nyoung Yan's mother, who was being barbarously treated. The other lady is a clever, intelligent woman of about twenty-three. She has had a hard struggle to give up her Buddhist idols, and perhaps what is more to her, hopes of earthly grandeur. I have not the least doubt that both these ladies possess an intelligent and real desire to embrace Christianity."

Such were his concluding words. Nevertheless, within a few months (in October) the British Residency had been withdrawn,

the Mission broken up, the English Clergy House turned into a residence for Buddhist monks, and the church is reported to have been converted into a State Lottery Office!

Mr. Colbeck would have remained behind, but for the British Resident's insisting on his leaving; on the ground that, even if he had the right to risk his own life, he had none to risk compromising the British Government and thwarting the policy in pursuance of which the Resident's departure had been ordered. All the movements of the English being watched by spies, some of their own servants probably being of the number, so much secrecy had he observed in the preparations for leaving, that the greater part of Mr. Colbeck's property was unavoidably left behind. There can be no doubt that his life would have been in extreme danger had he remained, for the help he had nobly given to intended political victims had made him especially obnoxious to the Burmese Court. Some seventy are said to owe their lives, in a great measure, to his courage and humanity; even at the last moment two ladies from the palace were hidden in his garden; who, with his help, embarked on board the steamer, and safely reached British territory.

Since then there have been six years of waiting; and now by a bloodless victory the tyrant Theebaw is removed; his capital, his army, and his whole country are placed in British hands. Whether the Government will treat the hitherto Independent Burma as an integral part of British India or not, there can be no doubt that British supremacy will at least be sufficiently vigorous to prevent a recurrence of the brutalities which stopped the work in 1879.

The present Bishop (Dr. Strachan) now telegraphs to the Society, asking that a Special Fund may be raised, and three clergymen sent out at once.

Surely the Church of England will not be slow in producing both the money (say some £5,000) and the clergymen needed for this great work.





PHOKOANE AND BECHUANALAND.

REPORT FROM THE REV. W. HENRY R. BEVAN, OF THE
NATIVE MISSION AT PHOKOANE.—SIR CHARLES WARREN'S
BECHUANALAND EXPEDITION.—SERVICE FOR THE TROOPS.
—THE OUT-STATIONS.

SINCE I last wrote I have been spending three months, from June 8th to September 11th, with our converts at Khunoana, a hundred miles to the north. The journey takes five days by ox-waggon. There is a good road all the way, without either rocky or sandy ground, and the cattle got water every day except one.

The people whom I went to visit are a party of our former converts from Thaba'Nchu, who removed to Khunoana five years ago, in consequence of political troubles. They are devoted adherents of the chief Samuel, and have suffered very serious losses as the price of their loyalty.

I had given them six weeks' notice of my visit, and they prepared a hut for me to live in, which served for church and school, as well as for my dwelling-house. It had no door, and there was a wide opening all round between the wall and the roof, so that it was very airy, not to say cold, during the winter months.

The people were genuinely glad to see me. To say that they were thoroughly in earnest about religion would be too much; but they took some interest in it, and a visit from a priest after five years' absence had the charm of novelty. They had not kept up the Church services. They were unsettled, and full of political schemes—very much like the Cavaliers who followed King James II. into exile—and living among Wesleyans and Independents, had become assimilated to them. But hardly any of them had lapsed into heathenism; and since their declension from Church teaching and practices had not been intentional, they were quite willing to be brought back into their old ways.

The only thing that was really difficult was to get them to kneel and stand, instead of sitting during the service.

The person whom I had most to rely upon was a young man named Paul Jordan, whom we brought up as a boy at Thaba 'Nchu. He is a leper, but his disease is not of a very repulsive form. His patience and resignation under this lifelong affliction are very touching. Of course he is not married; but he has an elder brother with whom he lives, and who, as well as his wife, is very kind to him. Paul has undertaken the duty of schoolmaster, and takes great pains with the children, and teaches them fairly well.

I found another young man, Philip Golebanye, whom we educated first at Thaba 'Nchu, and afterwards at the Kaffir Institution at Grahamstown, acting as clerk in a store, where he was much valued and highly spoken of. The associations of a store where brandy is sold are not elevating, to say the least of it; but the regular employment is good for him, and I did not advise him to give it up. He undertook to read the Church Service every Sunday, which he is able to do well, though in rather a rough fashion.

Almost at the end of my stay, another of our old pupils, Peter Kose, arrived. I love him so much that I am afraid to say much about him for fear of exaggeration. There is a peculiar sensibility and eagerness in his character which have drawn me to him wonderfully ever since I first knew him as a boy of thirteen. He has married a very sweet Christian girl, and has two or three little children. His father, who used to be strongly opposed to his being a Christian, and even tried to make him a heathen by force, has now been completely won by his son's goodness, and though not himself a Christian, is quite friendly and well disposed. Peter brought his younger brother, a youth of eighteen, to me to be received as a catechumen. He has taught him very well indeed. Peter, too, was made a reader, as well as Philip, and the regular weekday services will devolve on him, besides some real Missionary work at an out-station.

As soon as I arrived I began to urge upon the congregation the necessity of building a church. They professed themselves willing and ready to do so, and actually made a beginning,

working at it for three or four days, but soon left off again for want of water. There was a real difficulty about water at that time, but since I left them there have been beautiful rains, and I hope that now they are going on with the building.

I have mentioned three of the young men especially. There are several women who are quite as much in earnest, and the congregation, as a whole, attended church well. There was also a good, often a very large, attendance at the catechising and hymns every evening after supper. One very good feature of the work at Khunoana, in which it contrasts favourably with Phokoane, is that the children come to church.

I baptised only one adult and a few children, but I received more than ten catechumens, who are a promise of future expansion and growth. Among them were a middle-aged woman and her three daughters. The eldest of these three young women made a great effort to release herself from an unlawful heathen marriage, in order to become a Christian. Her father, though not himself converted, did all he could to help her. Indeed, it was through his good offices that the man who had married her as a second wife let her go.

From Khunoana I made two journeys to visit the troops engaged in the Bechuanaland expedition. My first visit was to Setlagole, only fourteen miles off, where I was most kindly received by the commanding officer. I stayed there three days, including a Sunday, and found several soldiers who were glad to avail themselves of the opportunity of receiving the Holy Communion. It was very gratifying to see the care that was taken for the welfare of the men, morally and spiritually, as well as temporally. The commanding officer, who, like Gordon, did not travel without his Bible and his *Imitation*, gave me a touching account of the death of one of his men, and of how he had ministered to him in the absence of a clergyman. I found one man sick in hospital, who was very grateful for the little one was able to do for him. On Sunday, besides the Celebration, we had a very nice service, with a sermon on Gideon going to battle in the might of the Lord. The men were supplied with Prayer-books and hymn-books, and there was a choir who had taken pains to practise the hymns and chants.

My second visit was to Mafikeng, a place forty miles from Khunoana, to which the troops from Setlagole were removing, and where the commanding officer begged me to go to minister to them again. I spent five days there, and again celebrated the Holy Communion. It was edifying to see the commanding officer, with the officer second in command, and the young aide-de-camp, kneeling all three together before the altar. There was a young newspaper correspondent, too, one of the soldiers, who acted as organist and choirmaster, and was exceedingly helpful and obliging. The Matins on Sunday was attended by about 200 men. It was held out of doors, in a cold wind. How the choir managed it I do not know; but they certainly sang remarkably well. There was a short sermon on "Duty," the motto of Methuen's Horse. Setlagole was simply a camp in the wilderness; but at Mafikeng there is a large Barolong town, ruled by Montsioe, an old man of eighty-four, who received me very kindly when I went to pay my respects to him. I found several native friends there, but especially Cornelius Lekoko, a nephew of the chief's, whom we baptised at Thaba'Nchu, and sent to Grahamstown to be educated. A month after I reached Khunoana I had a visit from a large party of inquirers, brought by William Othusitse from Tlhogoeapitsane. This man was baptised by Canon Doxat at the Diamond Fields ten or twelve years ago, and has been most earnest and diligent in leading others to Christ. He and his party stayed with me several days, receiving instruction and attending the Church services; and when they went back to their own place I sent with them Thomas Thome, a young man who had been well trained here, to teach them for two months, promising to pay them a visit myself at the end of that time. I accordingly went there at the beginning of September, stopping for a few hours on the road at Kopela, a large village where Othusitse lived for some time, and where there is a very earnest desire for Christian teaching; but, alas! we have no one to send there. Tlhogoeapitsane is forty miles (two days' journey) due east from Khunoana. I found a very hopeful work begun there, and was sorry I could stay only three days, because of other engagements. They were full of zeal, as new converts

always are. About twenty were received as catechumens, and a good many more would have been but for Othusitse's prudence in keeping back those whom he did not think fully prepared. I left Thomas there to go on teaching them. They have built a very nice little church, with thick walls, and a well-thatched roof, which does not leak. They are on a farm belonging to an Englishman, who treats them very kindly. He is living there himself, with his large family. I had service for them, and baptised the youngest child, besides another member of the household.

Since my return from this long journey I have paid a week's visit to our other out-station, near Christiana, twenty miles to the south, on the Vaal River. It was begun two and a-half years ago, and consisted originally only of Goimane's family, people who at one time were living with us here. Others have gradually joined them, and there is now a large congregation, including twenty communicants, at this place, which we call St. Barnabas. Goimane himself happened to be away, and it was pleasant to find his eldest son, Benjamin, who was educated at Grahamstown, filling his father's place as chaplain. A Christian young man belonging to this family has lately died, and we held a special service in memory of him, which was greatly appreciated.

When I visit Goimane's place I am able also to minister to the English congregation at Christiana, which has been formed by a medical man there, who is preparing for Holy Orders, under the Bishop of Pretoria.

All the three out-stations I have described—St. John the Baptist, Khunoana, St. Mary, Tlhogoeapitsane, and St. Barnabas, Christiana—are within the boundary of the Transvaal Republic as lately laid down, and consequently in the diocese of Pretoria; but since the Bishop of that diocese has no one whom he can send to look after them, I have the care of them for the present, with his permission. They have all grown out of our work here and at Thaba'Nchu, and are thus naturally connected with our Mission.





KAFFIR IDLENESS.

PART OF THE MICHAELMAS REPORT OF THE REV. BENJAMIN MARKHAM, MISSIONARY AT POLELA, SPRINGVALE, IN THE DIOCESE OF MARITZBURG.

OUR services have gone on as usual at the kraals, but as yet without any apparent result. I have extended my services to one new kraal—that of the chief constable of the Court—about three hours' ride from here.

My visits to the kraals are by no means always encouraging. These people have no idea of time or punctuality, nor will they move out of their own slow pace. It would be perfectly useless to give notice of service four or six weeks beforehand, and I rarely have a messenger at my command to send round, or the means of giving notice a few days before; consequently it is often a chance whether I find a congregation or not. For instance, last Sunday I had not been able to give notice, and when I arrived at the kraal, all the men excepting two had gone to a beer-drinking, and there were only women and children at home.

But even had notice been given it would probably have been the same—they would not have foregone their beer-drinking. The women were all actively engaged in winnowing and storing “mabele,” the corn with which beer is made.

I waited for them fully an hour, nothing daunted by the unpromising situation, nor the uncheering remarks that fell from some of them. They were too busy to attend; they could not leave their work for the goats and fowls to destroy. Others said that they would send for the children; another, what had women to do with the service, and so on. But patient persevering (not without silent prayer) conquered, and when the work was completed I got all of them, women and

children—thirty-five in all—and most attentive most of them were, listening with wide-open eyes fixed on me the whole time.

On another occasion, when they had had notice, at another kraal, I found them adorning themselves before their looking-glasses with bead ornaments, &c., &c., for a dance and beer party, full of excitement, every now and then breaking out into one of the dance songs. One of the women apologised for having no food, meaning of course beer—a thing I never touch—and said they had been out every day of the week to different beer-drinkings, and that they had not troubled about cooking; and, indeed, they had not even found time to fetch firewood.

The women have the hardest work, as they have to fetch wood and water for their very simple and small cooking. And for a short time, at the seasons of weeding and reaping, they have a little hard work. But what is it? It does not fall upon the shoulders of one, but there are many wives and girls to do it; and nine months out of the twelve they lead the laziest life imaginable. What have they to do? There is no house to keep in order, no washing and dressing of children, no making and mending of clothes, &c. It is simply idling the hours away.

Go to a kraal on a weekday, and if the people are not off to a beer-drinking, or the youths out on horseback, courting, you will find them stretched out full length on the ground, basking in the sun, or dressing each other's hair, cutting a stick, making a snuff-spoon, or sitting in the cattle kraal conversing, the women lolling about, while the girls carry the babies strapped to their backs, and the boys are at play in sight of the cattle. Or ask, as I did the other day, one of them why he does not go to work, and he points to his sheep and horses. I exchange my horses, he continues, for cattle, and with cattle I get wives. I want not money—I do not live as you do; all I require is mealies and beer, and this my wife supplies, when I have ploughed. Why should I go to work? I never have been, and now I must stay at home to take care of my family. We do not need meat like you do, and if a beast is slaughtered in the neighbourhood we all go and consume it at once.

This is a true picture of the home life of the kraal Kaffirs.

I am very anxious to start school work amongst the children

but for want of teachers I am not yet able to do so. I have applied in vain for them both to Springvale Mission and St. Alban's, Maritzburg. On my return from Synod in July I had the pleasure of seeing one of my old pupil boarders, Saul. He expressed much gratitude for what I had done for him. He possesses a teacher's certificate, and is second master in the Wesleyan College at Edendale. Bennie, another old pupil, son of John Kumalo (catechist), is studying under him. Solomon Kumalo, his brother, had just been to take him home for the holidays. I was much disappointed in not seeing them. Solomon had been employed as teacher at Isandhlwana, Zululand, but I learnt that he was then disengaged. Saul receives £80 a year, and has a comfortably-furnished cottage, with a harmonium, which is a source of much pleasure. On reaching home I wrote to Solomon, offering him work; but I have since learned that he has been picked up by another of our clergy. So long as he has employment found him in the Church I am satisfied, badly as I wanted him. I also found that my plans for Usilwana had been frustrated, at least for a time. Usilwana is the promising native I mentioned in my last, who broke forth into extempore prayer at the conclusion of one of my services. He had removed his kraal during my absence at Synod, to the Umkomanzi River, some sixteen miles distant. They lived too near to a brother with whom they could not agree. I regret very much his being so far away from me. I had some conversation with him the other day, and found that he was still steadfast, and that he had made some use of the lesson-book I gave him. Two of his young pupils are progressing very nicely in reading, for the short time they have been learning. But I am sorry to say his little work will be interrupted for five or six months, as he has engaged to work out a debt for a white man. He promises to come to me after that. I sincerely trust that he will. I trust that he may be kept from the evil, for it is anything but a desirable situation he has gone to, being a canteen kept by a European with a Kaffir wife, and close to the U.M. Police Camp.



THE REWARI MISSION.

REPORT OF THE REV. T. WILLIAMS, OF REWARI, IN THE
DIOCESE OF LAHORE.—BAZAAR PREACHING.—ONE DAY'S
WORK IN A BUNGALOW.—A SNAKE CHARMER.—THE
VILLAGES.

MY report is mainly a preaching one, for the only school appropriating any of my attention is simply the Sunday School, whose scholars, as many as can, on the weekday, attend the Government Schools. And this is how it should be, for it is part of my plan not to do what Government will do for me.

In the Deccan the Mission had to provide primary schools simply because the heathen would not tolerate the Christian children, whatever their caste may have been originally, in their Government Primary Schools. It was with difficulty I got a Christian boy, whose father had been a Mahar, admitted to the High School at Nagar. But as a rule, the higher the school the more the toleration. Here, in the Punjaub, I have no difficulty on this head so far, either with the High or Primary, and so of course avail myself of the opening. The attendance at my Sunday School is, however, very precarious; for it is with our Rampoor children as with all the undisciplined—regularity in anything is irksome: and the regularity which attending a weekday school effects is not theirs, for they will not attend a weekday one—this, not because of any other reason than that the parents say they cannot spare them, pleading poverty. It costs me no little effort to get them even for the Sunday School.

Our services are, I am glad to say, more satisfactorily attended. And there is this feature to be noticed, that non-Christians attend them in varying numbers, and especially the High School boys, who indeed one time fairly swamped the Christians as to number, and our little room being filled, some had to stand in the verandah. This has happened, however, only once. The ground for a church has been secured a long time ago, and it is in a good—very good—situation, but is very small, and so, before beginning to build, we are anxious to enlarge it now, while the adjoining ground is yet unoccupied by buildings. Towards the church itself the collector—or Deputy-Commissioner, as he is in the Punjaub called—has begun our list with a contribution of Rs. 100, and a promise of more.

But to turn to our preaching, which I say is our main work.

In the town of Rewari we have now two bazaar preachings in the week.

The Moulvie has been absent for some time, but has again returned and resumed his opposition-preaching, but as yet only on the Friday. He is keenly searching out whatever can be turned against our New Testament. Calling on me the other day, he asked for a Commentary on the New Testament. It turned out in the course of our conversation that he wanted to see what explanation could be given of St. Matthew's—"That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." This affords a good example of the sharpness with which awkward passages are hunted out for matter for the bazaar. A passage he has brought to the front repeatedly in his street preaching is that of St. Mark xvi. 17, 18—"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." He claimed triumphantly to having put us in this dilemma—either that we did not believe, and if not, then we had no business there; or that the Christian Gospel must be false, for that no such miracles are now performed by any Christian. I only give this as a specimen of our Moulvie's mode of opposing us. His object seems to be not conversions from among the heathen, but simply to discredit Christianity. Yet I hold that this very opposition is a benefit. To illustrate this I give the following incident.

On the Moulvie's late visit to me, when he wanted the Commentary on St. Matthew's Nazarene, I asked him how he rendered a word in the Koran which really means—"I will cause thee to die." The Mohammedans hold that our Lord did not die. Of course he rendered it otherwise, but I remarked that it seemed so strange the Mohammedans should shrink from holding that Jesu Musi died, since we, the Christians, regard the Death and Resurrection as the very foundation of our Faith. His reply was: "His Heavenly Father would never allow His Son to die." The man's look after having said this showed that he felt he had made a slip. I did not take it up, for he had a co-religionist with him. To concede the Divine Fatherhood of Jesus is to give up the chief grounds of difference between Mohammedan and Christian. At heart the man was a Christian in belief. But if I were asked what fruit bazaar-preaching produced, I should say, Directly, to all appearance, *none*; but indirectly, a good deal. More—much more—I think, good is done by my bungalow work. And to show what this means, I will take one day and tell its story. Let the day be last Saturday, October 4th.

In the morning I had been to Kathuwas, a village of Aheers about six miles away, where a temple to Mahadeva was being built. At eleven o'clock came to see me a Meo, by name Hari Mall—a name indeed that shows the man and his parents to have been really Hindus by religion, though professedly Mussulmani. The Meos are one of the aboriginal tribes of India, and were compelled to become Mohammedans by Aurungzebe. Their country, Mewat, is indeed so near Delhi, that with the poor Meos it must, we may well believe, have been a choice of the sword or

Islam. But that their new religion sits very lightly on them is well known, and is fully exemplified by my visitor, Hari Mall. The Meos are born raiders, and this old man, the head of several villages of Meos in the Ulwar State, after many warnings was expelled and his property confiscated. He has been in Rewari many years, maintaining himself by composing and singing ballads. Their raciness and their immorality, combined with the old man's good voice, win for him a precarious, yet not meagre subsistence. Our services, on account of their music and singing, have attracted him, and he has been frequently present both at them and at the practices—of course not taking part, but as a spectator. More frequent still are his visits to me personally, he having agreed to sing nothing immoral in our neighbourhood. He persists that none of his ballads are such, and from a Hindu standing-point they may not appear so.

Before he left, a Brahman, the best singer of Tulsidas' poetry anywhere in and about Rewari, came. I have known him for months, but lately had not seen him, when he suddenly appeared, holding up a badly-bitten finger. A black snake—the most deadly kind here—had bitten him, hanging on firmly, in spite of the man slashing it to the ground three or four times, only letting go when with the other hand the man pressed its jaws sideways. One would have thought that a bite like this would have certainly been fatal, and if any other had been the victim, it would have been. But this man instantly vigorously sucked the place, and got his companions to bind the arm tightly just above the wrists, he himself continuing the sucking until he fell senseless. Upon recovering consciousness his agony was great, but he gradually recovered, so that now the wounded finger is the only thing that troubles him, as he is told that it will have to be cut off, and it is the one with which he thrums his rude one-stringed instrument. His recovery is due largely to his presence of mind in instantly and vigorously sucking the wound, and getting his arm quickly and tightly bound, to stop the circulation; but it is also probably due to the man himself being inoculated with the juices of snakes' bodies, for he combines with his singing character that of being the boldest and most successful snake-catcher of the neighbourhood. There is no hesitation when he sees a snake, but he at once seizes it, and if he wishes to kill it, lays hold of it with its head in one hand, and placing the back of its neck in his mouth, makes his teeth meet through the snake's body. He has a great store of snake charms, and I wrote one—his most powerful—down, from his dictation. On this occasion I was endeavouring to get an intelligible meaning for it, when in came two of our senior Christians, with the wife of one of them and the son of another not with them. I was glad that they should be there then, for they saw the utter nonsense of these charms, or mantras, as they call them. The Hindu's belief in the efficacy of a mantra is probably about the last of his superstitions that he will give up. Our Christians, in spite of their change of religion, have their faith in these mantras probably as strong as ever, and old Champa, one of those present, probably knew as many mantras as the Brahman. I thought it fortunate he and the others were present, for they saw that the

Brahman could give no meaning for the words of the mantra. The first two lines are—

“Ijree bijree bijrke wad,
Bijree keelu dason dwad.”

There is a jingle about them which is all that seems to be required, for as to sense there is none—it is mere gibberish. Of course if a Brahman did not know its meaning, no one else would dream of knowing it. But what afforded the best lesson was the naïve confession of the Brahman himself, that when he was bitten he never thought about any mantra, nor yet did his Brahman companion, both, fortunately for them, being occupied in using remedies more practical and effective. The Brahman's belief, nevertheless, in their efficacy seems not a whit abated, for he assured us most fervidly that the said mantra would at once take effect. Why he did not say it, or have it said in his own case instead of doing what he did, he could not explain. In conversation on this topic our time was spent until I dismissed our Christians, and Hari Mall and the snake charmer, Ram-Narayana.

From that time until about four o'clock I had no visitors, but then a Sâdhu with five of his pupils came, as they have done for several weeks, to be present at our singing practice. I had been much surprised to learn that this Sâdhu was not a Brahman by caste, and yet his scholars were all Brahmans, and he was teaching them Panini's Grammar and the Reading of the Yajurvedu. The man's influence I do not understand, for he is not a scholar even in the Hindu sense of the word, and yet manages to hold his own in this usurpation of what are purely Brahmanical functions. He is fond of music, and it is curious to hear him and his pupils joining in at the last line of the verse, displaying a tendency to drag out the last note in the Hindu fashion. I hope that this liking for our hymns may lead to a liking for the doctrine which is generally unmistakably expressed, and Hinduism and Mohammedanism denounced.

They had gone, and I had had a few moments alone, when two students of the High School, Mussulmani, preparing for the University Matriculation next year, came. Their being fellow students was the occasion of their friend's trip, for their homes are widely apart, the one being of Palwal, and the other of Sirsa, some 200 miles away. They told me the Mohurram was near, and this set off our conversation on that topic, and features of the history they had never before seen were brought forward and substantiated by reference to my books. Those books by Sir William Muir that the Society gave me, and two that Canon C—— gave me, are of very great use indeed for the Mohammedan side of my work. But the book that is of prime use is the Koran itself in Arabic, that Dr. Rost got for me in 1868, while I was at St. Augustine's. I had read and marked in it that a man named Tulkarnei had set out to reach the place where the sun sets. He reached it, and found that the sun sets in a mud-spring (Koran, 18th Sura, 84th verse). Last Tuesday in my bazaar-preaching I made a crushing use of that, for independently of the school boys who formed a ring around me, the bulk of the people, even, now know enough of

geography and of the sun to perceive that that statement is ludicrously false ; and therefore saw the conclusion, as I put it, that the Koran could not be God's Word. But if not, then Mohammedanism is a fearful imposture.

A young Mussulman standing behind me saw that, and excitedly asked me whether I did not hold that the Koran was Kalum Ullah—Word of God. I replied shortly and decidedly—"No." The start and half-uplifted arm showed what, at an earlier time, would most likely have been the outcome of the incident. Strangely enough, it was a tall strapping young Jaina that came to the rescue, and the young man contented himself finally with taking the Sura and verse, in order to ascertain whether my rendering were true. My excuse for giving this incident here is only that it is worth giving as showing my mode of working. I did not bring forward the verse in conversation with my two young Mussulman students. The Mohurru occupied us for an hour, until four Hindu students came in, when I bade the Mussulmani good evening, for Hindus and Mussulmans have nothing in common.

I fear I have made the history of one day's work already too long, so will not go on to tell the nature of the conversation with the poor Hindu students. With them the time passed until nightfall, and I had no more visitors. This will show why I think my bungalow work is more valuable than the bazaar-preaching. And now I will say a little of my village work. But here I am met by the difficulty of telling of my village work at all as it deserves. Already my report has filled twelve pages, and were I to tell of my visits to each village eight times as many pages would be filled. I shall therefore say only what is very general.

The villages visited up to the present lie in the area cut off by a line due south from Rewari, and on the other side by the railway from Rewari to Delhi, which has a somewhat north-easterly course. In this area I have traversed the roads in all directions within a radius from Rewari of about eight miles. Aheers were the cultivators I met most. One village I found occupied solely by Brahmins ! They did all the field work and village work, so they said. Scarcely one amongst them could read. The only grievance they had was that in vaccination the matter used was taken from individuals of all castes, so that when a Brahmin be vaccinated he may possibly be inoculated from the body of a sweeper ! This was very dreadful. At another time the cultivators of a village would be all Jâts, who, while much fewer than the Aheers here, are, to the north and north-east, in the Hissar and Rohtak Zillahs, in a great majority. Then I have been to three villages where the cultivators are all Gujars. These are of the same race as those who gave their name to Gujarath down to the south-west. In some villages the cultivators were all Ranyads, *i.e.* Rajpoots who have become Mussulmani. Amongst them all I liked the Jâts best, and next to them the Aheers.



THE MISSIONARIES' CHILDREN EDUCATION FUND.

ALL who are in any way connected with one or more of the various charities which have for their object the relief of poor clergy must be painfully aware of the difficulties which press not only upon curates, but still more upon incumbents who have meagrely-endowed livings and little private means, or none at all.

To the subscribers to St. John's Foundation Schools, the Friend of the Clergy, The Poor Clergy Relief Corporation, the Clergy Daughters' School, &c., sad revelations are made of poverty and privation in the families of men who are in the position of gentlemen, and who are cheerfully doing their Master's work in the world for love of Him and of the souls for whom He died.

There are men of great talent, as well as devoted love for God and man, who have to labour on for many years with much smaller income than is given to clerks in commercial houses who have not the same position to maintain, and whose education has cost less than a tenth of what is expended in preparation for a degree at one of our Universities.

Undoubtedly the great difficulty with which the poorer clergy have to contend is to provide for their children education suitable to their station in life, and at the same time such as may place them in the way of procuring maintenance for themselves as soon as they have reached the proper age.

It is not needful to speak of the imprudence of early marriage for such of the clergy as have not private means, nor of the absolute duty of life insurance, or some other method of making provision for their families. But, taking matters as they are, it is a well-known fact that the cost of education is

one of the greatest cares and anxieties which fall to the lot of married clergy, excepting only those (and they are comparatively few) who have ample means at their disposal.

But now we turn to the Missionaries.

Far off under the burning sun of India, in the deadly climate of the Rio Pongo, in the scattered Mission stations of the West Indies, or again in the chilly regions of Labrador, Newfoundland, and such like places, how can the poor Missionary provide education for his family?

From some of these places the children *must* be sent away to save them from an early grave. In others, if they were allowed to remain it would be almost impossible to protect them from the evil influences of surrounding heathenism. In most of them even elementary education is difficult to be procured, and higher education impossible.

So the parting must come. The children must be placed in suitable schools, and they must have some one to look after them in the holidays. And how is this to be effected?

The word has gone forth from the unerring lips of Divine Wisdom—"Go ye into all the world and preach the Gospel to every creature." We who could not go ourselves have sent out self-denying men to go for us, and shall not we do all we can to lighten the cares of those who are doing the Lord's work for us in far-off lands?

The Missionaries' Children Education Fund (although it has not been widely supported, and has lost its liberal "Friend" who used to subscribe towards it no less than £40 a year) is doing something to alleviate the difficulties above alluded to.

An incorporated member of the S.P.G., who has taken particular interest in this special fund from its commencement in 1878, is in frequent communication with heads of schools, who, to help on the cause of Missions, admit to the full privileges of their establishments children of Missionaries, either on greatly reduced terms, or in some cases entirely free.

The same individual has been enabled to procure homes during the holidays for a great many children of Missionaries, including not a few connected with the Church Missionary Society.

It is hoped that in some instances a permanent interest in the Missionary cause has been stirred up and fostered by the dispersion of these children into their holiday homes in various parts of England.

It must also be mentioned that there is a considerable number of orphans of Missionaries who, since the commencement of the fund, have had, or are still having, the benefit of good education mainly through its instrumentality.

There are now two young men at Oxford, one the son of a living, the other of a deceased Missionary, who are receiving the benefits of a University education to prepare them for Holy Orders, who would, in human likelihood, have never received such benefit but for the existence of this fund. There are others in course of preparation for the same privilege, while some of those who have benefited by the fund are already engaged in Missionary work.

This fund is at present very low. The Sub-Committee who manage it are very reluctant to encroach upon the small sum (£483 6s. 8d.) which has been invested to give a permanence to the fund: and yet they are deeply grieved to refuse substantial aid to any of the pressing cases which are brought before them.

Reader, is your heart touched by the thought of the poor Missionary in a far-off land, who is deeply grateful for any help towards the education of his children? Has the love of God and man so penetrated your soul that the cry of the fatherless and the widow does not reach you in vain? Then think whether you cannot, if you have not done so already, contribute something towards the fund for the education of the children of Missionaries.

It is not desired that a single penny should be diverted from the general fund of the S.P.G., but it is humbly suggested that when subscriptions are paid to the Society through the ordinary channels, there may be an addition made for this special fund.

J. F. M.





Notes of the Month.

THE Society appeals to the Church under circumstances of unusual importance and interest. A decrease in its income for 1884 involved reductions in its annual grants to the amount of nearly £4,000, which in many cases entailed hardship on individuals and hindered the work of God in foreign lands.

A further decrease in its income for this year will entail corresponding reductions.

But its present income, wholly inadequate as it is for the efficient maintenance of its existing work in fifty dioceses, must be largely increased if it is to enter on any of the new fields now open to it.

Especially it desires to reoccupy the old Mission at Mandalay which has been closed since 1879, for which the Bishop of Rangoon has asked, by telegram, for three clergymen.

THE Telugu country is a field whitening to the harvest. The Society's Missions of Kalsapad and Mutyalapad now occupy 104 villages, in which eighty native agents are working. There are 3,800 baptised persons, of whom 1,161 are communicants, while there are 2,837 under instruction for baptism. The congregations are scattered over a district 100 miles long by fifty miles broad.

The people are very poor, and yet liberal in their poverty. Each family pays a small sum monthly towards the fund, out of which the salaries of the native teachers are paid, and there is a weekly offertory in every little prayer-house. Each family is taught to put by daily a little of the grain, the fruit of the day's toil, for the Sunday offertory.

The simple, unadorned prayer-houses and schoolrooms, towards the building of which the Christians themselves contribute much labour, cost from £3 to £7, according to the size of the building, whether it be required for a small congregation of fifty persons, or for a larger one.

The native lay teachers receive on an average Rs. 5 a month, or about £5 a year.

It is worth noting that for the small sum of £5 per annum, and a trifle for the prayer-house, a congregation of some 100 Christian converts can be supplied with a teacher who shall instruct them and their children daily in the Christian faith, and conduct daily prayer morning and evening.

Many small congregations of a hundred and more converts are seeking from the Mission Christian instruction, and it cannot be given for want of the small sum of £5 to support the teacher.

THE announcement of Bishop Titcomb's illness will be received with great sorrow. He is told that his work on the Continent must not be continued. This decision is a heavy blow to the English Chaplains in North and Central Europe, their congregations, and not least to the Bishop himself, who has in a short time done so much for the Church on the Continent by his wise counsel and unsparing exertions.

WRITING on the 4th of November, the Bishop of Maritzburg refers to the commercial depression prevailing throughout South Africa, from which, as he says, every thing great and small in his diocese is suffering. There are, however, lights among the shadows.

"It is more difficult than ever for the congregations to come up to the requirements of the Synod, for the stipends of the clergy, especially where there are debts, as at Ladysmith and Dundee, upon the fabrics of the churches; but there is good work going on, and it was specially cheering to have the testimony given at such a time to the progress of the Church at Newcastle: 'The only thing that succeeds here is the Church!'

"With regard to this work, one of the most interesting features is the native Mission carried on under Mr. Clark by Paul, one of the alumni of St. Alban's College, Maritzburg. I was greatly struck with his congregation, numbering about sixty, of whom three are baptised, some thirty catechumens almost ready for baptism, and the rest attentive hearers. Paul himself is deeply in earnest, but, I grieve to say, is afflicted with a disease in his foot and ankle, so serious that it is to be feared amputation

may be necessary. He must be brought down to the hospital here, but is most reluctant to leave his work, asking most pathetically, Who is to take it up? Alas! I have to ask the same question. I know not where to find a man—I do not say with Paul's zeal and knowledge, for that is rare indeed amongst our young natives—but one who would be in any way capable of holding the school and congregation together for a while."

DEPRESSION in the sugar trade has seriously affected the Church in Antigua. Dr. Clark, who has recently been appointed Archdeacon, writes:—

"The proprietor class cannot subscribe as liberally as they did; and the labouring poor—having only half work or thereabouts, and reduced wages—cannot in many cases pay their church pence.

"In one parish here the clergyman has a deficit of £70; the richest parish in the island had in last quarter a deficit of c. £20; the next richest parish has a deficit of c. £20. My own deficit is £29. These are extremely unpleasant facts; and unless the price of sugar goes up and keeps up, the work of the Church here will be most seriously crippled.

"I ought to explain that these deficits remain, after taking into the reckoning all sources of income, *plus* the S.P.G. grants.

"My deficit without your grant would be £129. In other words—if the S.P.G. should withdraw, the Church will collapse. Parishes now struggling up slowly into habits of self-support would be utterly unable to have a resident clergyman. Those who are now learning to love the Church would be alienated by the inadequacy of her ministrations; and those who are not of the Church would profit by our misfortunes.

Thanks be to God, the Church is, through the generous help of the S.P.G., able to hold all her positions even more efficiently than in the sleepy days of establishment. Let her do this for some years to come and the battle will be won."

FROM Toungoo we hear of a recent visit by the Bishop of Rangoon, for confirmations, and for the ordination of a Karen deacon.

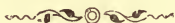
"In the evening the Bishop again preached at the Station Church on behalf of the Karen Fund (which now helps to support five clergymen), and we were cheered and encouraged by the generous offering of Rs. 264. Besides supplying the clergy with food, &c., the native church contributes about Rs. 500 per annum towards their salaries, that being about half the total amount necessary."

There does not appear to have been need to apply any of the Society's Grant for this purpose.

OCTOBER completed the first year's issue of the quarterly *Rangoon Church News*. It has been admirably conducted, and we hope that a diocese with such interesting events and Missions for description as Rangoon will be able to maintain its Quarterly.

AT the Ontario Diocesan Synod held last summer steps were taken to divide the diocese, and to purchase a See House in Kingston.

BISHOP SCOTT is anxious for a clergyman in full orders (a graduate, if possible) to join him at Peking early in the year for Missionary work. It is desired that he should be under thirty years of age or thereabouts. The salary is £250 per annum, in addition to passage and outfit.



REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand of the Diocese of *Lahore*; A. Inman of *Madras*; J. De Silva, G. H. Pinchin and A. Vethacan of *Colombo*; H. J. Foss of *Japan*; M. A. Maggs of *Grahamstown*; T. Button, A. G. S. Gibson and H. Waters of *St. John's*; B. Markham and J. R. Ward of *Maritzburg*; H. Adams, C. Clulee, J. P. Richardson, A. Roberts, H. Sadler and C. P. Wood of *Pretoria*; S. H. Davis of *Honolulu*; T. L. Ball of *Quebec*, and A. W. H. Chowne, W. Crompton, S. E. Knight, A. Osborne, T. Lluyd, W. B. Magnan and W. M. Tooke of *Algoma*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, December 18th, at 2 p.m., the Bishop of Colchester in the Chair. There were also present the Bishop of Antigua, Bishop Perry, the Rev. B. Compton, and F. Calvert, Esq., Q.C., *Vice-Presidents*: Rev. C. J. Betham, C. Churchill, Esq., C. M. Clode, Esq., C.B., Major-General Davies, General Gililan, General MacLagan, Lieut.-General Nicolls, Sir Bryan Robinson, H. C. Saunders, Esq., Q.C., Lieut.-General Tremenheere, C.B., S. Wreford, Esq., *Members of the Standing Committee*; and Rev. S. Arnott, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. W. Calvert, R. Cust, Esq., Rev. T. Darling, Rev. J. J. Elkington, Rev. Dr. Finch, Rev. W. F. Fraser, Rev. T. W. Herbert, Rev. Campbell Lock, Rev. B. Maitland, Rev. T. O. Marshall, J. Oldfield, Esq., Rev. G. C. Reynell, J. W. B. Riddell, Esq., Rev. H. Rowley, Rev. T. W. Sale, Rev. S. L. Sharpe, J. F. Ward, Esq., *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to November 30th :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

| January—Nov., 1885. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 30,885 | 14,679 | 3,291 | 48,855 | 83,444 |
| SPECIAL FUNDS | 9,735 | 128 | 5,689 | 15,552 | 16,778 |
| TOTALS | 40,620 | 14,807 | 8,980 | 64,407 | 100,222 |

B.—Comparative Amount of Receipts for the General Fund at the end of November in five consecutive years.

| | 1881. | 1882. | 1883. | 1884. | 1885. |
|--|---------|---------|---------|---------|---------|
| Subscriptions, Donations, and Collec- tions | £32,400 | £35,017 | £32,847 | £30,385 | £30,885 |
| Legacies | 4,912 | 4,546 | 6,703 | 7,790 | 14,679 |
| Dividends, Rents, &c. | 3,682 | 3,658 | 3,535 | 3,780 | 3,291 |
| TOTALS | 40,994 | 43,221 | 43,085 | 41,955 | 48,855 |

3. It was announced that the following members of the Standing Committee would retire in February under Bye-Law 7, viz. *by seniority*, Rev. Dr. Forrest, Sir B. Robinson, and W. Trotter, Esq.; and *by paucity of attendance*, Canon Furse, Rev. J. Storrs, and Rev. J. H. Worsley, that a further vacancy had occurred by the consecration of the Lord Bishop of Exeter, and that a vacancy would also be caused by the election (as would be proposed) of H. W. Prescott, Esq., as an additional Treasurer.

4. It was announced that the Standing Committee would propose at the meeting in January for re-election in February, the Rev. Dr. Forrest, Sir Bryan Robinson, and W. Trotter, Esq.; and for election J. M. Clabon, Esq., Sir C. A. Turner, Sir William H. White, C.B., the Master of the Charter-house, and the Rev. J. M. Burn-Murdoch.

5. Read a telegram from the Rev. R. R. Winter, of Delhi, who was to have addressed the members, stating that he was prevented by illness from attending.

6. The Secretary, by the direction of the Standing Committee, made a statement with regard to Mandalay, intimating that a Special Fund for the revival of the Mission there had been opened, and reading the telegram from the Bishop of Rangoon (*vide pages 1—9 supra*).

7. All the candidates proposed at the meeting in October were elected into the Corporation. The following were proposed for election in February, 1886 :—

The Rev. Ernest Hilliard, All Saints Lodge, Whetstone, N.; T. A. Argles, Esq., Eversley, Milnthorpe; Rev. R. H. A. Bradley, 1A, Russell Square, W.C.; Rev. J. G. Copleston, Egland, Honiton, Devon; Rev. G. B. Latreille, St. John's, Brownwood Park, N.; Rev. W. H. Hewett, South Scarle, Newark; Rev. W. T. Webb, Rolleston, Newark; Rev. T. H. Craster, Denton-Grantham; Rev. A. T. Buttress, The Grove, Retford; F. W. Park, Esq., The Grove, Retford; Rev. J. F. Maul, Henley-on-Thames; Rev. G. Irving Davies, Kelsale, Saxmundham, Suffolk; Rev. Richard Peek, Sweffling, Saxmundham, Suffolk.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

FEBRUARY 1, 1886.

AUSTRALIAN ABORIGINES.

LETTERS FROM THE REV. J. B. GRIBBLE, LATE OF WARANGESDA, TO THE "PERTH STANDARD."—EXPLORING THE SITE FOR THE GASCOYNE MISSION.

WE arrived here (Doolby Myah, Carnarvon) safely on August 28th, and met with a good reception.

We stayed at the Carnarvon Hotel until this morning (August 31st), when Mr. Rushton began school duties and I began with a native (Champion) to form our myah, or camp. I have fixed on a site near a good pool, as I found the water would be a difficulty and expense if we camped in the township. We are encamped about a mile from the landing place. I have managed to get one tent erected, in which I am now writing, and have bought enough timber and borrowed sufficient iron to construct a store-room for our boxes and provisions, for I find it unsafe to leave them in an open tent when both are absent. Yesterday we had Sunday School and service, and though the notice was so short and the arrangements so hurried, we had over thirty for a congregation, and

took up 10s. 6d. as a collection, for which no previous notice had been given. I told the people that it would be decided ere long whether the collections should go towards the minister's stipend, or a building in which to hold service and school. I hardly know as yet whether a preliminary effort should not be made *here* on behalf of the blacks. There is a large number of them, and they are the most of them living just like brutes; you may see them at any time on the sand-hills near to the town, perfectly nude, and without huts of any kind—simply burrowing holes in the sand. I pity the poor children with all my heart, and would strain every nerve to help them. They have already gathered round us, and yesterday we had six at the Sunday School and service, and this evening the same number gathered round our camp fire, and I gave them some food and tea; and after tea I sang to their *seeming* amusement the hymn, "Rescue the perishing." There are conflicting accounts respecting Cherdidewoodylia and Mount Dalgetty reserves. Some say they are good, and others express the opposite opinion; but Mr. Cleveland, who knows the first-named place well, says it is a magnificent spot; the soil is as rich as anything he ever saw in the western districts of Victoria, and a body of water as large as his body was flowing forth at the time of his visit. Please God, I shall soon be able to form an opinion of its resources. I had purposed starting on Thursday next, but I met with a little accident this afternoon; when scarping a piece of timber the axe glanced from the wood and passed through the boot and sock, and entered my foot, disabling me for the present; but I trust the cut will soon heal, and that I shall be able to carry out our plans.

I have arranged with Mr. Crowther for his civilised native (Bullocky) to accompany me up the river, at the rate of 10s. per week; this is the only arrangement I could make, as the police natives could not be spared. As regards horses, I find they are very scarce, and extremely dear. I have one under offer which I think will suit me. Mr. McNeil will lend me one for the native.

All the people here are courteous and obliging, especially Mr. Foss, Mr. Taylor, Mr. Crowther, and Mr. Cleveland. They

have to-day come to my assistance in the shape of horses, drays, and native labour, for which I feel grateful.

* * * * *



AUSTRALIAN ABORIGINES.

On the 3rd of September I left Carnarvon in company with one native, and with three horses. I called at all the stations

on the river as far as Captain Russell's, where I spent Sunday and held divine service.

Having secured from Captain R—— an old Kennedy Range native who was thoroughly acquainted with the intervening country, on Monday I proceeded through the scrub and sand hills to *Cherdediworda* (the native way of pronouncing the name of the spring indicated on the map as the site of the Mission reserve). After travelling from early morning till sunset over immense ridges of sand and this nasty scrub, we arrived at the foot of the ironstone wells of the Kennedy, about twenty-five miles north of the Gascoyne. Here, to my utter disappointment, the old native pointed to the foot of a great gum-tree, and said, "Ba-ba (water), Cherdediworda," meaning that the insignificant and stagnant pool I beheld was the spring to which I had been so eagerly looking. After straining some of the water through my pocket-handkerchief I found it to be fresh, but full of animal matter. I could not believe that this was really Cherdidewodylia. But after a long and severe cross-examination of both of the natives, I came to the conclusion that it was McIntosh's spring, about five miles north of the *Cherde*, and that the name had been misplaced.

I camped for the night at this spring, and early next morning proceeded down along the foot of the range. Going south about three miles from the camp, a little on the plain, I discovered a small spring of very good water; but the land round was not worth much. Two miles further south I came to a deep recess in the range, and entering it over a rough ironstone surface, found a considerable creek, with pools of standing water. I went up this gorge as far as I could, and, finding no sign of a spring, returned to the upper and largest pool in the creek, which I thought might probably be *the* spring. I tried the water, however, and, alas! found it to be dreadfully bitter. Returning to the mouth of the gorge, I found on the north side of the creek, in the midst of a clump of gum-trees, a good-sized spring of good fresh water. But it did not seem to have run at any time; simply a native well about two feet deep at the head, and then a soakage through flags into the creek. The land round the spring itself was made up of wash from the

hills, together with decayed vegetable matter. But the whole area would not comprise more than three acres. The country outside this recess is, as a rule, very poor, and I concluded that this being, as far as I could judge, the position indicated on the chart as the reserve for Mission purposes, it was altogether unfit for such labour. There is neither a sufficiency of land nor water for an industrial farm. But even supposing there were, a most formidable difficulty would be a passable road to the place. It is completely shut in on the west and south-west by immense sand-hills which no team could take a load over, and these ridges of sand seem to run right into the spur of the Kennedy. On our way to the river we found it difficult at times to proceed even with horses alone.

Along the base of the range I proceeded until I reached the great rent in the hills called the Shipka Pass, out of which a stream of fresh water was flowing. With difficulty the horses were got down the pass, and after a brief inspection I found it necessary to travel down the pass to the Gascoyne.

From this junction of Shipka and the Gascoyne I travelled up the river on the north side to Mr. Butcher's. Mr. Butcher I found to be an exceedingly respectable and obliging young man, who was in a position to furnish me with considerable information concerning the Dalgetty country, as well as that of the Kennedy.

At Butcher's I left pack-horse and bags, and proceeded up the Gascoyne with the horses, and with as little encumbrance as possible. At Mr. Bush's stayed one night, and then went on to Howard's, Arthur river. Here I found it necessary to change my port native for a lad of the Upper Gascoyne. Mr. H—— kindly gave me a very sharp and good-natured lad named "Tin Whistle." Arriving at Rotton's Table Mountains (where I was welcomed by Mr. and Mrs. Rotton) on a Saturday, I arranged to stay over the Sunday and conduct divine worship. At the service I had fourteen aborigines, five Chinese, and six Europeans, independent of Mr. Rotton's own family.

On the following morning, having received instructions from Mr. R—— respecting the route to the Mission reserve on the Dalgetty brook, I started on the last section of my journey.

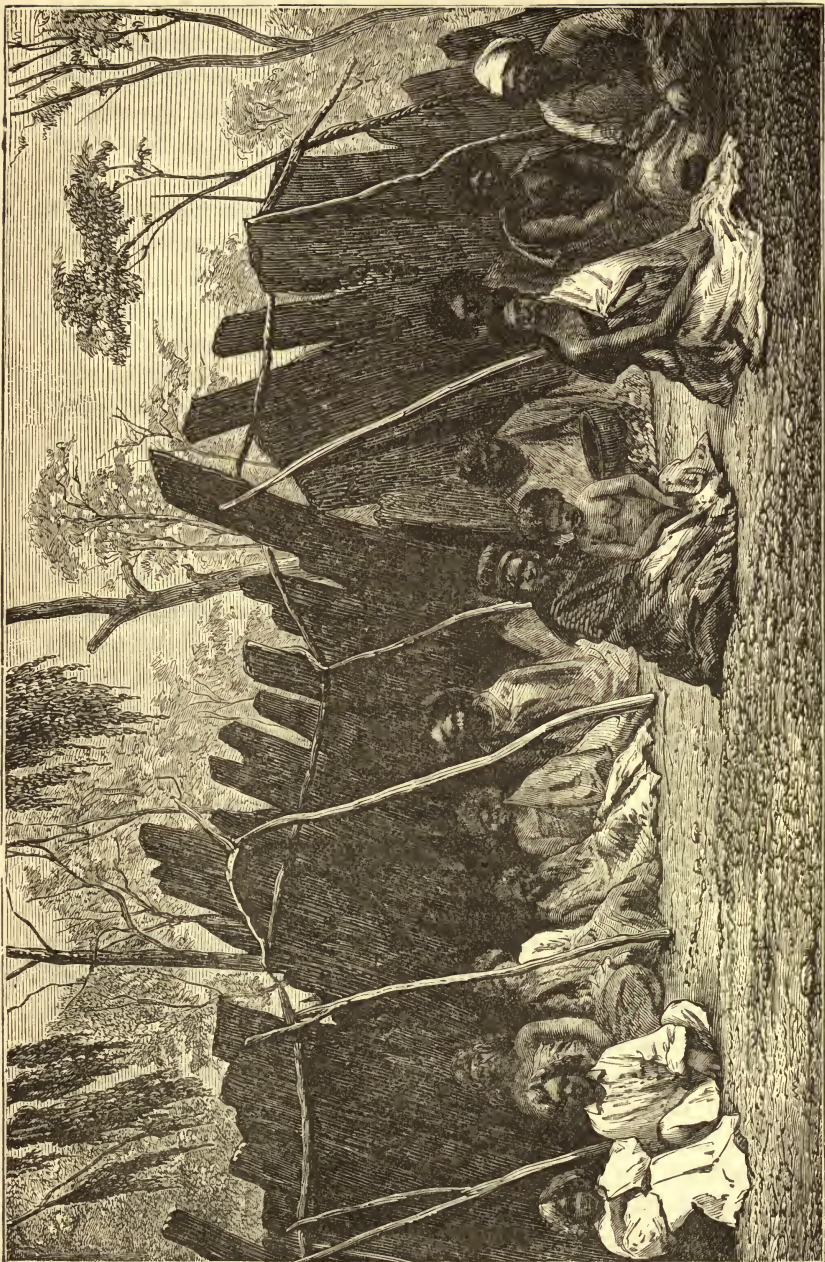
Late in the afternoon I came to the main channel of the brook, and camped at an old sheep-yard close to a pool of fresh water, and about eight miles west of the noble-looking Mount Dalgetty.

On the 15th of September I journeyed along an old and unfrequented track on the north side of the brook, which led me across the rugged spurs of Mount Dalgetty. The travelling was of necessity slow and very tedious, inasmuch as my horses were unshod, and for many miles the surface was nothing but rocks and quartz.



TYPICAL AUSTRALIAN.

I may state here that the Mission reserve commences about three miles west of the mount, and where the valley of the brook is very narrow, having Mount Dalgetty on the north, and a chain of quartz hills on the south. After passing the unpromising spurs of the mount, I found the country to improve in every respect; nice creeks running into the brook, which were full of grass, and now and again I came to a kind of plain or recess running back for several miles to the ranges; and all this kind of country was *excellent* pasturage. I was delighted with it. Having been without water all day, and the brook



ENCAMPMENT OF AUSTRALIAN ABORIGINES.

being destitute of pools, I began to feel anxious; and finding from my chart that I was fully fifteen miles up the reserve, I felt it prudent to turn back. Soon after this decision, however, I unexpectedly came upon a good traffic road, and pursuing it about two miles it crossed the brook, and just on the south bank I discovered, to my great joy, a splendid well.

Having camped at this well (which is about eighteen feet deep) for the night, I very soon found that the country on the south side round this well was good; and taking a walk in the evening I came upon a little sand-hill from which I could command the country for many miles round. The scenery from the position I occupied was lovely. Westward down the brook rose in stately grandeur the great blue mass of Mount Dalgetty, opposite to which could be traced the dark blue line of the range to which I have already referred; south-west there rose two lofty hills overlooking the valley like two great forts; south in the distance a view of grand hills, with plains full of herbage and food-scrub between; to the eastward I could just see peeping up above the trees of the brook several fine peaks, while immediately on the north stretched out the plain country of which I just now spoke. I must candidly admit I was enchanted with the scene, and could not but think that there in the near future a home of mercy for the poor hunted aborigines would be established.

On the following morning I inspected the land near the west, and found some of it to be of excellent quality.

Good building-stone I found about a mile north-west from the well, while in the brook pretty fair timber for posts and rafters may be obtained. Before leaving this very interesting spot I carved on an oak tree the "sign of the cross," hoping that I should ere long return to begin the great work of establishing a native institution. May God grant it!

I would here observe that the position of the Dalgetty brook is most central, for it commands the Upper Murchison, the Upper Gascoyne, and Lyons, as well as the Woromel and the Manyia, to say nothing of the *immediate* districts, where I am persuaded there are very many natives still savage and unblest. The natives must be very numerous on the Dalgetty

Mount and spur. Their tracks gave proof of that, though strange to say I did not see *one* the three days I spent on the brook. But this was accounted for by the settlers, who informed me that in consequence of sheep stealing higher up at Davis's, the police had been, and were even then, scouring the country for the offenders. Doubtless the poor creatures saw me from their hiding-places behind rocks and trees, but judging I was a policeman (having my gun strapped across my saddle), they did not appear. On my return journey to Rotton's I travelled on the south side of the brook all the way, and, although I found much of the ground on the southern boundary of the reserve very rough and stony, yet speaking of the reserve as a whole, I must say that in my opinion it is in every way suitable for a *pastoral* Mission. The Dalgetty Brook Mission reserve will, if properly worked, become a valuable property some day.

Returning by way of Rotton's, Bush's, and the junction police station, where I found seven poor black creatures chained to each other round the neck and then to a tree, I reached Carnarvon on September 25th, having been absent just three weeks, and having travelled 385 miles, my greatest distance from the coast having been 185 miles.

I may, before passing on to my *plan* for the future operations, say that I found numbers of natives employed on the stations at which I called, from ten or a dozen up to twenty-five or thirty. They seemed to work well at shepherding, shearing, wood cutting, water carrying, &c., &c. But the treatment of them was not commensurate with the benefit derived from them; as one of the settlers candidly said, nothing whatever is done for their souls, and I am very sorry to say that very much that they see and hear from those of our own colour is not calculated to enlighten their minds or bless their souls. In numbers of cases I found that almost all the English they (the natives) had picked up were words of blasphemy.





KOBE, JAPAN.

MICHAELMAS REPORT FROM THE REV. H. J. FOSS.—A JAPANESE CHRISTIAN FUNERAL.

AT present I am particularly busy, as I have given our catechist, Midzuno, a much-deserved holiday, which he has been requesting for some time, that he may go to Tokio, and then to his home-county, to arrange certain family business. He takes with him in manuscript the first part of the third series of his book on *Awakening from Error*. His former subjects were preparatory concerning Shintooism and Bhuddism. The third and last is on Christianity, and in the book he is now about to have printed at Yokohama he has spoken of the First Article of the Creed, "the One Supreme God." These books have been printed at his and my joint expense, and with the proceeds of the first we have been able gradually to print the second, and now have about money enough in hand to print the third. Midzuno's books have hitherto commanded a very fair sale; I trust that this also may be useful. In the present state of feeling in Japan any book on Christianity is likely to be bought, as many are desirous of learning something about "the way."

Bishop Poole had intended giving prizes this December to encourage Scriptural study among the Christians of his flock; I am glad to say that we Missionaries have been able to arrange to carry on the proposed examination, and the Rev. P. K. Fyson and Rev. A. Lloyd have been named examiners this year.

Since I last wrote Bishop Williams has held another Confirmation here; we presented five candidates, four of our own, and one of the American Mission.

The other day we had a marriage in our church—the third since I have been out in Japan. The bridegroom is the fisherman of Yura about whom I wrote some time back [*Mission Field*, April, 1884] who has been residing in Kobe for some time, and following the profession of a shampooer, in which he was more his own master than as a boatman. He is, I trust, striving steadfastly to walk in the way that leads to the Home beyond, and I trust that it may not be long before we shall be able to baptise his wife, who as yet is only a catechumen.

In Awaji at my last visit I admitted seven catechumens at Fukura, where Yetori is working, four of whom were women, and I baptised two, one an adult, and one a child. Peter Matsuda, one of our flock, has been engaged as English teacher in Fukura, where he has some thirteen pupils, boys and adults, and he is using his influence to commend Christianity. He asked me, or rather his pupils asked me through him, to write the name of his school for a sign to hang outside his house. On my completing my part of the work, the board was taken to an old gentleman of the hamlet, whose family now seem very much interested in Christianity; and it was pleasant to see him with a few turns of the wrist, and strong rapid strokes of his big ink-brush or pen, fill in the Chinese characters. I asked him afterwards to give me a piece of his handwriting, with a good motto, such as I might use as a book-marker, or the like; and his son brought me the next day what ought to be a very helpful reminder of duty, written beautifully on white silk—

“Opportunity is hard to win, and easy to lose.

Though the heart may repent, how can it overtake it?”

These words were echoed by the Epistle of the following day, “Redeeming the time, because the days are evil.” The Christian adherents in Awaji are looking forward to Christmas already; it has been the custom for the last two years for all to meet at Sumoto or Fukura, and it is Sumoto’s turn this year.

We have lately lost the oldest of the Awaji flock, a dear old lady of sixty-five, who walked from Sumoto to Fukura last Christmas morning, a distance of some thirteen miles. She did

not seem unwell when Midzuno left Awaji, but he noticed that she seemed much impressed with the thought of the uncertainty of life, and was especially earnest in her farewell to him. She died within the week. She was buried with Christian rites, both Niiya and Yetori having the Bishop's licence to perform such offices, a licence which holds good legally in Japan. No one had been buried in such a way before in Sumoto, and many came to witness. My catechist wrote word that many praised the simplicity and earnestness of the ceremonies ; many objected to the absence of the empty lanterns and heaps of buns and oranges, which are ordinarily carried. There was at first a desire expressed among her relations that she should be buried by Bhuddist rites, but as her own son was a Christian, and it was well known that she was a Christian, all objections were soon removed, and the heathen relatives attended throughout. There was no actual difficulty on the side of the local officials, though some delay was interposed. The priest of the Bhuddist temple, in whose ground the public cemetery is situate, made no objection. A very few years ago it was not permissible, nor if it had been legal would it have been possible, to hold a public Christian funeral, especially in the rural districts ; but now the crowd who assembled were only quiet, interested onlookers, with no thought of opposition.

At Michaelmas-tide we somewhat altered our usual proceedings at Kobe, and instead of a thanksgiving service for Christians (which, however, we held on the Sunday), we commemorated the laying of our church's foundation-stone by an octave of special services, with sermons addressed to outsiders. Two C.M.S. Missionaries, and two American Missionaries from Osaka, took part, one preaching twice, and Midzuno and I took the other services. Our congregations were somewhat varied in numbers—the largest about fifty, the smallest twenty. I trust God may bless them !





RUPERTSLAND.

LETTER FROM THE BISHOP.—THE FINANCIAL DEPRESSION.—
URGENT NEEDS.

FINANCIAL depression in Manitoba is necessarily reflected in the straitened means of the Church there. In a diocese like Rupertsland, where most of the work is so new, such a state of things at once assumes prominence, and produces painful effects. Writing on December 11th, the Bishop says:—

“I cannot conceal from you that we are not only as a Church, but in all our interests, in a most critical position. The work cannot only not bear curtailment, but should be largely extended. We are ourselves helpless. The disastrous results of the financial extravagance of 1882 have embarrassed and ruined our old people, and have depreciated property beyond all belief and all reason. Capital has been frightened from the country. There are two or three self-supporting congregations in Winnipeg, and there is one in Brandon—all struggling with debt. Outside these towns our parishes and Missions are all alike—able with great difficulty to supplement the grant to their clergyman by \$300 or \$400. And so strangely and unnaturally has this country been settled that the whole face of the province is covered with a weak population of this kind, with a vast number of settlements. We have upwards of 500 Protestant School districts. Had things taken a natural course, there would have been now a close occupation of country for 100 miles round Winnipeg—then for other sixty miles or so a thin population; but there would have been no railway beyond Manitoba, no settlements in Assiniboia, Alberta, or Saskatchewan. We need a large immigration—and the running West after supposed choice districts has been ruinous for us, and, I believe, as hurtful to the immigrants themselves.

“The Presbyterians in this diocese received last year about \$30,000 from their co-religionists in the East. We received from our Church about \$700, of which \$455 came from their Mission Board.

“I only appeal to the Venerable Society for our Mission needs, but I regret to state that our difficulties are not confined to Missions. Our Cathedral and College income is very straitened. Most of the Cathedral land sold has reverted to us. Often we received only the first instalment. Much of the anticipated income depended on the payment of seven per

cent. on the unpaid instalments. All this has gone, and the land now carries heavy taxation. Then the people are so embarrassed and the depreciation of land is so extreme, that we have a good deal of trouble with the loans made with the money from the instalments. Much of the interest is behind.

"I assure you I feel sometimes so thoroughly burdened with the financial cares of our institutions and diocese, and so disheartened by the unfavourable turn so many different things have taken, that I hardly know what to do."

In the Bishop's address to his Synod last October he pointed out in the following words three districts within his diocese which at present are unsupplied, or very insufficiently supplied, with Church ministrations :—

"Let me draw your attention more especially to three large tracts of settled country.

"There is a tract commencing at the frontier near Wakopa, running north thirty miles and west seventy miles, in which there is one clergyman. This tract is situated in eight municipalities, has seventy townships, thirty-two Protestant schools, and twenty-nine post offices.

"There is a second tract consisting of the settled country north of the Manitoba and North-western Railway from Westbourne to Shoal Lake. This tract is situated in seven municipalities, has forty townships, thirty-two Protestant schools, and fourteen post offices. There is no resident clergyman. Some of the townships adjacent to the railway are visited by Missionaries stationed on the line.

"There is a third tract, occupying the very centre of Manitoba, lying between lines through the Portage and Brandon on the east and west, and between the Manitoba and North-western Railway and the Pembina Mountain branch of the Canadian Pacific Railway on the north and south. This tract, in which there is one resident Missionary, is situated in twelve municipalities, has 150 townships, seventy-six Protestant School districts, and thirty-six post offices. I exclude the townships on the lines of railway which receive the visits of Missionaries stationed at places on the lines."

To properly supply that very large area of country, and to fill up gaps existing in other parts of the diocese, will require ten additional Missionaries, making with those at work at present, a total of thirty-five, and will bring up the total expenditure in the diocese to the sum of \$20,000 a year, or about \$7,500 beyond the present income.





SASKATCHEWAN.

THE BISHOP'S REPORT OF HIS VISITATION OF THE SOCIETY'S
MISSIONS IN THE FORT MACLEOD AND CALGARY DISTRICTS
OF HIS DIOCESE.

THURSDAY, *September 24th.*—I reached Dunmore Station of the Canadian Pacific Railway, where I met Sir Alexander Galt. He invited me to join the special train that was about to start for Lethbridge at the Galt coal mines to convey the Governor-General and suite there. During the journey I was introduced to the Governor-General, and spent some time with him in his private carriage, conversing on matters connected with the North-West. On reaching Lethbridge I visited the coal mines. The works are very well arranged. The steep bank of the river is cut down to an incline, on which tramways are laid, and cars are drawn on them up from the mine by wire ropes, and then emptied from a raised platform into the larger cars that run on the railway. The banks are pierced by shafts in three places, while cross shafts penetrate the interior in all directions. The walls seemed to be of solid coal, of excellent quality, and the quantity is supposed to be practically inexhaustible. Four years ago I stood on this very spot when all around was a level prairie wilderness; I saw a solitary settler engaged in digging coal from the bank of the river. He had dug out a small mine about sixteen feet square in the bank. I saw that the coal was good, and took a specimen of it with me. On my visit to England in December, 1882, I exhibited the coal on the occasion of my delivering a lecture on Canada at the Royal Colonial Institute, Sir Alexander Galt being chairman of the meeting. At a dinner given in the evening to the Governor-General I was present, and Sir Alexander having kindly asked

me to speak, I mentioned these facts, and contrasted what I saw then with what we now saw—a rapidly-growing town, a railway, a telegraph line, with costly machinery for mining and removing the coal.

The town of Lethbridge had no existence whatever six months ago. It has now 500 or 600 inhabitants. It must soon be a very large town. There are nearly 300 miners, many of them with wives and children. Sir Alexander Galt has promised \$250, or £50 sterling, towards building a church, and \$50, or £10 per annum for five years, towards the salary of a clergyman. I have in the meantime arranged to have service held there every second Sunday by a clergyman who resides in Fort Macleod, and has just received charge of an Indian Mission in the neighbourhood, his salary being paid by funds I have procured from the Church in Canada, and I have commissioned him to use his best efforts to raise money for church building. It is of the greatest importance, however, that Lethbridge should have a resident clergyman, as it is nearly thirty miles from Fort Macleod. I propose, therefore, that £150 per annum be set apart from the S.P.G. grant as the salary of one. This will prevent my being able to send one to assist the Rev. E. Paske Smith in the Calgary district, as the grant for next year (1886) will be entirely filled up by the Lethbridge salary.

Friday, September 25th.—I left Lethbridge and reached Fort Macleod the same day. Mr. Hilton, your Missionary, had arrived a short time before me, and was in charge of the Mission.

Sunday, September 27th.—I preached in the church both morning and evening—the Governor-General and suite being present in the evening.

Monday, September 28th.—I held a meeting of the congregation, at which churchwardens and a vestry were appointed.

During the rest of the week I was occupied in the visitation of the C.M.S. Mission to the Blood Indians, and in the examination of a candidate for priest's orders.

Sunday, October 4th.—I preached at the church of St. John the Evangelist, Pincher Creek, thirty miles from Fort Macleod. The congregation here consists chiefly of English gentlemen who have ranches for rearing cattle. Subsequently, by desire

of this congregation, expressed through their churchwarden, I appointed Mr. Hilton to take charge of this Mission in addition to Fort Macleod. He has thus two churches to serve thirty miles apart. There is every reason to hope that Mr. Hilton will succeed very well in this new sphere.

Thursday, November 19th.—I reached Calgary to visit the Rev. E. Paske Smith's Mission. I was glad to find that very decided progress had been made in the Mission since my visit last year—the most gratifying fact being that the people have contributed \$480, or £100 sterling, towards Mr. Smith's salary for the year. They have also very much improved the church. It is now worth about \$4,000, or upwards of £800.

A small neat church has also been erected at Fish Creek, about twelve miles from Calgary, where Mr. Smith holds services on Sunday afternoons, while he officiates in the Calgary church both morning and evening. Mr. Smith continues to visit the outlying stations mentioned in my last year's report. I stated that I would recommend the S.P.G. to continue the allowance of £25 for travelling expenses for one year more, as I feared there was no possibility at present of our having a travelling Missionary for that district.

Friday, November 20th.—I visited the Surcee Indian Reserve situated about ten miles from Calgary, in company with Rev. E. P. Smith, and Rev. J. W. Tims of the C.M.S. My object was to ascertain if it would be desirable and practicable to move the Rev. R. Inkster from Saddle Lake to this reserve, as if he were among the Surcees he might assist Mr. Smith occasionally among the outlying settlements. We dined at the Agency in the valley of Fish Creek, where there is a large Indian village. The houses are of logs, and there is a general appearance of cleanliness. The agent and his wife and daughters are educated people of a superior class. They are also Church people. A school is about to be opened for the Indian children by the agent's wife, and he himself said he hoped the way would be open for Mr. Inkster next spring if we could send him. There are about 400 Surcees in this reserve. Mr. Paske Smith strongly recommended the transfer of Mr. Inkster. In our proposed expenditure of the Society's grant

for 1886, there is no margin for such a contingency. The transfer would involve travelling expenses for Mr. Inkster and his large family, and also the cost of building a log house at the reserve—probably about £80 altogether.

Sunday, November 22nd.—I held an ordination in the Church of the Redeemer, Calgary, the candidate being the Rev. H. T. Bourne; I preached both morning and evening in this church, and in the afternoon at Fish Creek.

Monday, November 23rd.—I attended a social gathering of the Church people, arranged by the ladies of Mr. Smith's congregation, for the purpose of my being able to meet and know the people. About a hundred ladies and gentlemen were present.

After leaving Calgary I spent two days at the C.M.S. Mission on the Blackfeet Reserve (Crowfoots), and then went by rail to Qu'Appelle, a distance of 464 miles. From Qu'Appelle to Prince I had to travel with horses across the prairies, then covered with snow. My eldest daughter, who had been on a visit to Winnipeg, accompanied me from Qu'Appelle. Our journey lasted seven days. We had some difficulty in crossing the south branch of the Saskatchewan, as the river was covered with floating pieces of ice; but we reached home safely on Saturday, December 5th, and I am thankful to say found all well. My absence from home extended to three months, as in the interval between the visitation of the Fort Macleod and Calgary districts I went down to Kingston, Ontario, to address the Mission Board of the Canadian Church on what I consider to be the duty of the Church to establish and support some Missions to the heathen Indians in my diocese. I am glad to say that at least one of my clergy, the Rev. H. T. Bourne, ordained priest at Calgary, will now be entirely supported by Canadian funds.





COLOMBO.

PRIZE GIVING AT ST. THOMAS'S COLLEGE.—THE BISHOP'S ADDRESS.—REPORTS OF THE REV. G. H. PINCHIN AND THE REV. A. VETHECAN.



AT St. Thomas's College, Colombo, the annual prize giving took place on the 5th of November. The Lord Bishop of the diocese presided, and after opening the proceedings, called upon the Principal, the Rev. E. F. Miller, M.A., to read his Annual Report. Mr. Miller accordingly did so, and said :—

“The year is so far advanced that it seems out of place to say much about the results of last year's work. I will only mention that, in the examinations held at the end of last year, though we did not get any of the Scholarships offered by the Government, yet I was, on the whole, well pleased with our performance, there being only two failures. In the Calcutta Examinations we passed six students out of ten—not such a good proportion as we are accustomed to; but it should be remembered that this year there was a certain falling off in the percentages of successful candidates—from fifty, the percentage in 1883, to thirty-three, the percentage last year; and therefore our results were, comparatively speaking—compared with other schools in India and Ceylon—remarkably good. I have taken a rather important step in discontinuing to prepare for the Calcutta Examinations. After a long trial I have come to the conclusion that good and honest teaching is absolutely incompatible with two examinations in view so radically different as the Cambridge Local and the Calcutta Examinations. One result is an immediate improvement in our work, as is evidenced by our

success in the Mathematical Examination, in which we not only secured the prize open to all in the island, but also secured the second place and divided the honours of the third place with our friendly rival. Our numbers during the last year have been pretty constant. We have, I think, about 225 on the books, with an average attendance of about 207. We live too far from the centre of the town to expect any large increase in the number of our day boys. I do not think that the shutting up of the Government schools has added more than a single boy to our numbers. Our boarders, on the other hand, are gradually increasing in numbers, and it will be my care to develop this side of our work as much as possible. Though his lordship the Bishop has very kindly put at our disposal his Guest House, yet we are beginning to be cramped for room, and it will be soon necessary to consider the possibility of further extending our accommodation. With nearly sixty boarders in the place, the want of a sick-room is a very serious one indeed. I have had a very kind offer from a friend of a loan in order to enable me to erect one at once, and I think I am justified in saying that some of the ladies of Colombo have encouraged me to look to them for assistance in raising the necessary funds. Our Cricket Club is as flourishing as ever. With the exception of a few wet evenings, there has not been, I think, a single evening in which there have not been games going on in which thirty to fifty boys take part. We have started a workshop, with a forge and lathe, and I believe this chair [pointing to it] is turned out by one of the boys; and our boys are learning to use their hands. The magazine is flourishing. As regards our Natural History Society, we shall be glad if any ladies would pay a visit to our incipient museum. The Lending Library, the Debating Society, the Reading Room, are all showing signs of healthy vitality, and I think they testify to our endeavours to make a boy's life here happy and many-sided. While regretting the absence to-day of our friend the Hon. Samuel Grenier, and the absence of many other friends whom we hoped to have seen here to-day, I should like to mention that he has very kindly offered a prize of Rs. 50 for the encouragement of English; and another friend—Mr. Tocke—has

also very generously offered a prize of Rs. 63 to be competed for by the Cathedral choristers—the prize to be a memorial of one whose loss has caused so much regret and sympathy with a bereaved family. I only wish now to say I owe a great debt of gratitude to my masters for their devotion to, and energy in, their work during the past year. I will now ask his lordship to perform the duty he has undertaken.”

The prizes were then distributed by the Bishop, who addressed the assembly as follows:—

“These are generally occasions of congratulation, and of a certain amount of, let us hope, well-distributed praise. There are some who think that these things are overdone, and that people ought not to call their friends together to see them rejoicing. I am not at all of that mind, nor even if there should be a little blowing of trumpets is it altogether a thing to be ashamed of. I do not think that this College and School need at the present time blow its own trumpet. Its praise, and the simple facts which constitute its praise, are well known, and are carried to every part of the island by the regular machinery. At the same time there is a certain satisfaction in taking the trumpet for a minute from one's friends' hands and putting one's own lips to it, and hearing how satisfactory a sound can be educed from it. Need I say that we are enjoying real and sound prosperity and success in this institution—a success which has been gradually developed and a prosperity which is due to the laborious and judicious effort which has been bestowed upon it by those who have done their best to seek for it under God's guidance and for His service? It is a satisfactory thing that even in outward pecuniary matters those who are responsible for the management of the College are able to look to the future with very much greater satisfaction than they could do a few years ago. By sagacious management, for which I think our wise Warden is indebted in a great measure to the help of our good friend Mr. Grigson, whom I could wish we had here present to-day, the property upon which some of the income of the College depends has been again restored to a paying condition, and I think we shall be able ere long—

probably in the course of next year—to announce again those Divinity Scholarships and other foundations which for the time have been necessarily suspended. I think it is worth our while in these times of depression to look for a moment at the course which has been pursued under the present Warden in this College, and the success which has attended it. It is, I think, an encouragement for those who live under what may be called times of depression. The success of our Warden is certainly not one to which he has been wafted on a wave of general prosperity: it has been gained at a time when success could only be attained by one whose methods were independent of fortune or favour. It has been attained, I believe, by what we members of the greatest of commercial nations need never be ashamed of—strict attention to business. One who is master of that method makes a point of knowing what are the best courses of study, what are the best books in which to study, and what are the best rules by which his institution should be governed. He keeps abreast of the times, but he does not flatter them. It is by a steady and judicious use of every opportunity, readiness—as you have seen from what our Warden has just told us about his transfer of aim from the Calcutta to the Cambridge Local Examinations—readiness to change when wisdom requires it, that such success has been obtained; but, above all, by this: that the head of the institution has been determined to put his own best work into everything he did, and has had the power of communicating the same spirit to others. But we see many instances of laborious and judicious work, where no effort, no ingenuity, is spared, and where just success is earned; but what is peculiarly characteristic of the success of which I am speaking is this: that it has not been aimed at from any self-interested motive whatever. You are very well aware that our Warden could easily have found very much more facile opportunities if he had wished to be pursuing an interest of his own; but he has worked here for the good of his fellow-men and for the glory of God. And not he only, but the other masters who have worked under him have been imbued with the same spirit, and to this, by God's mercy, the success which we have seen

attained here in hard times and uphill has been due. And those who pursue their work in such a spirit as I have attempted to describe, are able to go through what otherwise would be drudgery in a spirit of continual cheerfulness; and this is symbolised in an institution of this kind by the prominence which is given to the cricket-field, and, we hear now, the workshop; and by what we have seen so gallantly attempted and so brilliantly attained in the matter of the Greek play. Those who listened attentively to that must have been struck by the extent to which it was evident every boy—even the smallest boys in the chorus—not only took an interest in what he was doing, but (unless he was a most consummate actor) certainly understood it. I listened myself, sitting very near, to the words as they were uttered by the boys in the chorus, and I found that they pronounced the words accurately and distinctly and intelligently, as if they knew the meaning of what they were saying, and not merely repeating something which they had learned by rote. Now, that result, spread as it was over a very considerable number of boys, is something very remarkable indeed. I think it is an instance and something like a type of the way in which it has been the effort of the masters in this school to spread a level high standard of work and success throughout the school. This, parents well know, is one of the greatest things that is required of a school: that it should not aim only at developing the talent of a few boys who can do it credit, and who, perhaps, because they have those talents the least need the concentrated attention of their teachers. Parents require that their boys, of whatever calibre, should be brought up to the highest standard which their capacities enable them to attain; and accordingly, if we may judge from what we saw on that occasion, we may say that not merely the principal actors, but all the members of the chorus have been thoroughly trained in that which they professed to know.”

The proceedings were terminated with hearty cheers.

Passing from the College to some of the Reports received from the Missionaries in the diocese, we find educational matters prominent in the Report of the Rev. G. H. Pinchin, of

Badulla, who also has to tell of work among the heathen in the villages, and work among the English planters :—

“Since I sent in my last quarterly report two new schools have been opened in Badulla, in both of which English is taught—one for girls, by the Wesleyan Mission, and the other for boys, by the Roman Catholics. I am sorry to report that some of our boys have left us for the last-mentioned school, owing to the education being free; we are doing our best to retain our boys, but the inclination to leave a school in which fees are charged, for one which is free, is too great for some of the parents of the boys to resist.

“VERNACULAR SCHOOL IN PARSONAGE COMPOUND.—The old building (which I last reported was in such an unsafe condition) has been taken down, and a new school is now in course of erection on the same site, the Bishop of the diocese having assigned Rs. 150 for that purpose. The children belonging to this school are in the meantime being kept together, receiving both their religious and secular instruction in the English school-building until the new Vernacular School is completed.

“VILLAGE SCHOOLS, BADDEGAMA AND KOTAGODDE.—In both these schools I am glad to report that some real good work is being done, and it is a great pleasure to visit them; both are indeed bright spots in the midst of a mass of heathenism and superstition, and must bear good fruit in time.

“I find that there is a spirit of inquiry prevalent in both these villages, as to the teaching of Christianity, and I hope in time to be able to report well of this. But what I feel more and more we need here is a good earnest Sinhalese catechist, one who would not mind walking good long distances to speak to the people (who are mostly low-caste) in their own villages: such a man would indeed be a great boon to this Mission, and so far as one can see, his work, under God, must prosper.

“S.P.G. ASSESSMENT.—Badulla is assessed at Rs. 1,000 per annum. The committee appointed for the work of collecting funds to meet this assessment commenced their labours in July last, and I have remitted to the Hon. Treasurer, S.P.G.,

Colombo, cheques as follows: collected in July Rs. 79.89; collected in August Rs. 82.64.

“Although these subscriptions are short of the Rs. 83.33 due for each month, yet I may say that I feel sure the people are doing their best, and I very much hope that before the end of the year we shall be able to raise the full amount due.

“WORK AMONG THE PLANTERS.—I have been able to visit several of the estates in the immediate neighbourhood of Badulla, and in July last I visited as many planters as I possibly could in the Madulsima district, distant twenty-four miles from Badulla. Many of the planters seem very glad to see a clergyman, and to have a short Scripture reading and prayer, but some few seem to prefer to have nothing whatever to do with religion. It is sad to write it, but I am obliged to say that I am afraid the lives of some of our countrymen are such as to be a great stumbling-block to many of our native Christians, and so it makes the work of the Missionary in this district more difficult than it otherwise would be.”

The Rev. A. Vethecan gives the following notes of his work in the congregations of his Mission:—

“PULIARITINI.—The English congregation, although somewhat thinner by reason of a continual exodus to coolie classes and official translocations, has been doing admirably well.

“The Ven. the Archdeacon, as Commissary, paid us a flying visit on August 25th, and during the eighteen hours of his stay in the town examined the English school, held divine service, and preached in English and Tamil (this latter through interpretation); celebrated the Holy Communion, and privately advised and exhorted the Mission agents, and prayed with and for them.

“NAVATKUDAH seems to be getting more quiet and more orderly. The number of their baptised is increased; their church attendance also is good. Though slow to learn, they are willing to be taught. Besides the Church formularies, they have been also taught short prayers. They are more sober than ever; but they are extremely poor—so much so that sheer want of clothes keeps women and children from church and school.”



Notes of the Month.

LAST month in the paper on Mandalay we gave an account of the Rev. James A. Colbeck's remaining at Mandalay in 1879, in spite of the dangers following on Theebaw's accession, and the reluctance with which he at length left. We hear from the Bishop of Rangoon that Mr. Colbeck is now in Mandalay to secure, if possible, the buildings there, and to re-open the Mission. The Society's appeal, therefore, for help in re-establishing the Mission becomes immediately one of urgency.

FEW appointments could give more widespread satisfaction than one conveying an honourable distinction on the Warden of St. Augustine's. The Archbishop of Canterbury has placed Dr. Maclear in the Honorary Canonry vacant by the death of the Rev. T. G. Carter. In all parts of the world old Augustinians will be gratified at the announcement.

WE have received a copy of the Book of Common Prayer in Zulu, as far as has at present been translated. This work has occupied the attention of the Bishop and clergy in Zululand for some time, and we would congratulate them on its publication. It contains Morning and Evening Prayer, the Athanasian Creed, the Litany, with the Special Prayers and Thanksgivings, the Communion Service, and eight of the Psalms. There are two prayers inserted among the Special Prayers "by authority of the Province." They are for the Missions of the Church, and for the Synod during Session. The book is published for one shilling by P. Davis and Sons, Maritzburg.

AN addition has just been made to the Missionary series of the Society's "Historical Sketches" which opens a fresh vein. It is a sketch of the "Introduction of Christianity into England." A set of diagrams to illustrate this pamphlet is prepared.

WOODSTOCK is now the name of the place in the diocese of Capetown formerly called Papendorp. The change has been made by the order of the Government. The Rev. Dr. Arnold, the Missionary to Mohammedans, was Rector of Papendorp at his death in 1881. The Rev. G. F. Gresley, the Society's Missionary, reports increased attendance at the services, and other marks of progress.

SOUTH AFRICA offers immense fields for Mission work. The Clydesdale Mission, for instance, in Kaffraria, under Archdeacon Button, is for a district called Umginkulu, measuring some eighty miles by thirty, and containing about 20,000 Kaffirs and 700 Griquas. The returns show about 970 Church people, of whom 350 were communicants. Of 107 persons baptised during the year twenty-eight were adults, and there are thirty unbaptised persons under Christian instruction.

CANON GAUL, of St. Cyprian's, Kimberley, gives in his annual Return some statistics of large dimensions, for in addition to the district or parish of St. Cyprian's, he has under his charge in Griqualand West and Bechuanaland a district which he describes as "about the size of England and Wales." The population is put at 15,000 Europeans (including Dutch, &c.), and 30,000 natives. In Kimberley 3,000 white and 1,000 coloured are Church people, as are 500 white and 100 coloured in the district; 349 are communicants, and 110 were confirmed last year. Forty-five adults are under instruction for baptism, and of the 221 baptisms twenty-seven were those of adults. There were 429 celebrations of the Holy Communion in the Mission during the year, and among items indicative of vigour it should be noted that 1,859*l.* 0*s.* 3*d.* was raised in the Mission during the year, the clergy, organist, &c., being entirely maintained out of the offertories.

MANCHESTER'S gain by Bishop Moorhouse's translation is Melbourne's loss. At the same time—as we congratulate Australia when it draws its bishops from the ranks of England's best—so we would even congratulate the Australian Church on a loss, which implies the high tribute to

its Episcopate, that England seeks an Australian prelate for one of the most difficult English sees, and which tends to increase the solidarity of the Church in the Colonies and at home.

Bishop Moorhouse was consecrated Bishop of Melbourne in 1876.

IT is announced that the Bishop of Bathurst is resigning his see. The Right Rev. S. E. Marsden, D.D., Trinity College, Cambridge, was consecrated the first Bishop of Bathurst in 1869, since which time the number of clergy in the diocese has increased from thirteen to thirty-one.

MELBOURNE diocese is to be further subdivided, the name fixed upon for the new see being Sandhurst. The diocese of Melbourne has at the present time no less than 128 clergy.

IN succession to Bishop Cramer-Roberts, the Archbishop of Canterbury has chosen the Rev. Edward Townson Churton, M.A., Oriel College, Oxford, Vicar of St. Bartholomew's, Charlton-next-Dover, to be Bishop of Nassau.

IN the Society's Madras Missions, the year, for statistical purposes, runs from July 1st to June 30th. The tables for the last year have just come to hand. They show the work in 916 villages of 57 clergymen, of whom 40 are natives, and 723 native lay agents. During the year 492 adults were baptised, as well as 1,560 children. The number of (baptised) Christians is 41,856, in addition to 13,344 catechumens. The number of communicants is 13,040, as against 12,449, the number in the previous year.

NINE places where services are held, of which three are consecrated churches, are comprised in the Mission of Trinity West, Newfoundland. The Rev. H. C. Johnson in his annual Return shows 415 services at his home station, and 100 in the eight others, during the year. Of the 2,358 people 2,081 are Church people, and 409 communicants.

ST. AUGUSTINE'S MISSION, Kaffraria, is under the charge of the Rev. Alan G. S. Gibson. There are about 1,000 whites, 200 of whom are Church people; but the chief

work is among the 21,000 natives scattered over a district of 2,500 square miles. A few figures from Mr. Gibson's Return will show what has begun to be done among the 21,000 heathen. There are 700 now in the bosom of the Church, 128 being admitted by baptism during the year, and 230 being communicants. There are ten stations in the Mission, of which Ncolosi is the chief. There were forty-seven catechumens at the close of the year.

THE following letter from the wife of the Rev. A. Logsdail, which gives an account of the ordination of four native clergymen in our Chota Nagpore Mission, has been sent to a Working Party:—

“MURHU, *November 21st*, 1885.

“I want to join our four newly-ordained priests in thanking you most heartily for the nice cassocks and surplices which you sent them. They asked me this week to be sure to send their grateful thanks to you. The cassocks only needed a little alteration, and this little bit of work was soon done, and they were all ready before the ordination day, November 15th. The Bishop of Calcutta came up on the 10th, held a confirmation of 350 on the 12th, and after many meetings with the clergy, his visit was almost closed by the ordination on the 15th. The four newly-ordained priests are Manmasih Dhan, Paulus Arton, Abraham Bodra, and Kristchitt Roba. Abraham Bodra is at Murhu to-day on his way to his work near Chaibasa. This Mission station (Murhu) is twenty-nine miles from Ranchi. My husband and I have just come out to stay, if possible, three weeks in some of our out-districts. At the end of that time I must return to Ranchi, because of the Girls' Boarding School, which I superintend, only teaching needlework; but we may have to go back before the children's holidays are over, because the Rev. D. J. Flynn goes to Calcutta for his priest's ordination, and then my husband must resume his own work in Ranchi, which Mr. Flynn is helping in just now, while we are away.”

THE forthcoming Annual Report (the twentieth) of the Ladies' Association for 1885 is the record of a year of great anxiety and exertion on the part of its supporters and friends, on account of the depressed state of the finances, and the consequent necessity for a partial withdrawal of support from some of its promising Missions. Reductions to the extent of £370 were made in existing grants, and a Deficiency Fund was opened for the purpose of providing £1,000 more to enlarge the working balance sufficiently to carry on the Missions through

he year without borrowing. The Committee had, however, at the close of the year the satisfaction of feeling that the efforts of friends had been attended with some measure of success, and that the prospects of the Association were somewhat less gloomy than they were a year ago.

The subscriptions and donations received up to the close of the financial year amounted to £6,533. The expenditure during the same time was £5,985. The total receipts include a sum of £892, which is a Special Fund intrusted to the Association for the support of 218 Female Scholars in various Mission schools, and is therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of female teachers. £570, which is all that has as yet been received on account of the Deficiency Fund, is also included in the above total.

The Zenana Missions at Bombay, Ahmednagar, Dapoli, Kolapore, Calcutta, Cawnpore, Roorkee, Delhi, Madras, Tanjore, and Trichinopoly, have prospered during the year, the pupils under instruction being nearly 3,000. In addition to the pupils in the Zenanas and in the schools connected with the Zenana Missions, about 1,250 girls are taught in the eighteen schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association. One fresh worker only has gone out this year, and two have returned on sick leave; 145 teachers are now on the list of the Association. Between 200 and 300 Working Parties contribute a large quantity of work and native clothing, which has enabled the Association to send out in the course of the year thirty-eight large and valuable boxes to various Missions in India and South Africa.

The first five volumes of *The Grain of Mustard Seed* may now be had bound in cloth; each for eighteenpence. Every member of the Ladies' Association is requested to promote the circulation of this magazine, which contains full information and letters from the Missions and Schools abroad, lists of subscriptions and parcels, and original articles on Mission work and other subjects of interest. _____

FEBRUARY 2nd is fixed for the Consecration of the Rev. E. Bickersteth as English Bishop in Japan. The Bishop-Elect of Ely is to be consecrated on the same occasion.



REPORTS RECEIVED.

Reports have been received from the Revs. J. Kristna, Martwai, A. Salmon, Shwe Beh, Shway Nyo, Tarrie and Taryneh of the Diocese of *Rangoon*; S. Pakkianathan of *Madras*; J. Baker, G. F. Gresley, W. J. R. Morris and R. G. Nichol of *Capetown*; . . . S. Gibson and T. W. Green of *St. Johns*; S. M. Samuelson of *Zululand*; L. P. Booth, W. A. Illing, T. Taylor, H. T. A. Thompson, A. P. Troughton and J. R. Ward of *Maritzburg*; C. Crosthwaite, G. Mitchell, E. W. Stenson and T. Woodman of *Bloemfontein*; F. H. Baker, J. C. Hands and J. C. Lambert of *St. Helena*; E. O. MacMahon of *Madagascar*; W. B. Armstrong, C. P. Hanington, J. Neales and J. H. Talbot of *Fredericton*; J. B. Debbage and E. C. Parkin of *Quebec*; W. Anderson, J. W. Pyke, E. G. Sutton and T. A. Young of *Montreal*; R. Inkster and W. Newton of *Saskatchewan*; J. Hewitt, R. H. Taylor and C. Wood of *Newfoundland*; D. H. Horlock of *New Westminster*, and W. S. Page of *Nassau*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, January 15th, at 2 p.m., the Bishop of Colchester in the Chair. There were also present Bishop Bromby, and F. Calvert, Esq., q.c., *Vice-Presidents*: C. Churchill, Esq., Rev. G. N. Freeling, General Gillilan, W. L. Lowndes, Esq., General Lowry, c.b., General Maclagan, Rev. J. Frewen Moor, Lieut.-General Nicolls, H. C. Saunders, Esq., q.c., Lieut.-General Sawyer, W. Trotter, Esq., and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. J. W. Bennett, Ven. Archdeacon Blyth, Rev. J. A. Boodle, Rev. J. J. Brown, Rev. F. Calder, J. M. Clabon, Esq., Rev. T. Darling, Rev. E. S. Dewick, Rev. G. M. Drought, Rev. J. J. Elkington, Rev. J. Fernie, Dr. Fernie, Rev. Dr. Fiacch, Rev. E. A. Hammick, Rev. W. C. Hayward, Rev. S. Coode Hore, H. Lawrence, Esq., Rev. Campbell Lock, Rev. B. Maitland, Rev. H. T. Maitland, Rev. J. H. Masters, Rev. J. F. Moor, Joseph Oldfield, Esq., Rev. G. C. Reynell, Sir Charles Turner White, and J. A. Wigan, Esq., *Members of the Society*.

1. Read Minutes of the last Meeting.

2. On behalf of the Standing Committee the following gentlemen were proposed for re-election as members of that body in February: the Rev. Dr. Forrest, Sir Bryan Robinson, and W. Trotter, Esq.; and for election, J. M. Clabon, Esq., Sir C. A. Turner, Sir William H. White, C.B., the Master of the Charterhouse, and the Rev. J. M. Burn-Murdoch.

3. The Secretary announced that the Board of Examiners had been constituted for the year 1886 by the Archbishops of Canterbury and York and the Bishop of London, who had appointed the Rev. Canon Cadman, Rev. Dr. Robinson Thornton, the Rev. C. H. Turner, the Rev. Canon Curteis, and the Rev. Professor Fuller.

4. The Ven. G. F. Popham Blyth, Archdeacon of Rangoon, addressed the members. After cordially acknowledging the liberality of the Society to the diocese of Rangoon, he referred to the recent events at Mandalay, and stated that the Society's Church and Mission premises were probably uninjured, except that (being built of wood) they would have considerably deteriorated for want of repair. He warmly eulogised the courage and Missionary spirit of the Rev. James A. Colbeck, who was compelled to leave Mandalay in 1879, and who has already returned thither; and spoke of the unoccupied Mission as a reproach to the Church. He went on to describe the excellent work which had been done at Moulmein by Mr. Colbeck since his leaving Mandalay. The Archdeacon further gave an outline of the Mission work in the diocese at large. He spoke of the success of the Karen Missions in Tenasserim, where the annual increase during the last six years has been no less than five or six hundred. He described the education work under Dr. Marks at St. John's College, and the new medical work started by the present Bishop, and showed how several parts of the work called for extension and development. Reverting to the question of the Mandalay Mission, he showed how the Society is committed to the re-opening of the Mission, that people in Burmah are looking for the Society's action, and that the work is such as will certainly repay the Society's endeavours.

5. All the candidates proposed at the meeting in November were elected into the Corporation. The following were proposed for election in March :—

The Rev. Alexander Macintosh, Honolulu; Rev. A. M. Walker, North Eling, Southampton; Rev. E. D. Lear, Blackmoor, Petersfield, Hants; Rev. J. H. Mandell, Haydon Bridge on Tyne, Northumberland; John Lewis, Esq., Beechley, Wrexham; Rev. T. Vowler Wickham, Rossett, Wrexham; Simon Yorke, Esq., Erddig, Wrexham; Benjamin Piercy, Esq., Marchwile Hall, Wrexham; Roger Bass, Esq., Borrass House, Wrexham; Col. Hughes, Ystrad Hall, Denbigh; Rev. E. B. Smith, Gresford, Wrexham; R. Bamford Hesketh, Esq., Gwyrch Castle, Abergelle; Rev. John Trower, Wortley, Leeds; Rev. J. H. Du Boulay, Torpoint, Devonport; Rev. A. N. Boucher, Cheddleton, Leek, Staff.; Rev. J. Badnall, Endon, Leek, Staff.; Rev. T. Abraham, Torksey, Lincoln; Rev. F. G. Inge, Berkwick, Stafford; Rev. J. J. Slade, Kingswinford, Stourbridge; Rev. E. S. Carpenter, Hints, Lichfield; Rev. C. E. McCreery, St. Peter's, Walsall; Rev. C. Dunkley, St. Mary's, Wolverhampton; Rev. J. Dart, D.C.L., 102, Bury New Road, Manchester; Rev. J. Smith, Homersfield, Beccles; Rev. A. J. Binnie, Kenilworth; Rev. C. C. Hamilton, Fillongley, Coventry; Rev. Cresswell Strange, Edgbaston, Birmingham; Rev. W. Roddam Tate, Walpole, Halesworth, Suffolk, and Rev. J. A. Lobley, Berrington Villa, Newnham Croft, Cambridge.





THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

MARCH 1, 1886.

HOLIDAY RAMBLES IN JAPAN.

BY THE REV. A. LLOYD, OF TOKIO.



I HAD resolved to spend my summer holidays at home and save my money. My friends said, "Oh, you will be obliged to go away from Tokio during August. It is far too hot then for it to be possible for you to remain there and keep your health." But I was deaf to all such reasonings. I had a pressing need for some money, so I virtuously banished the thoughts of a trip from my mind, and made my plans for a quiet month at home, devoted to the scientific study of the Japanese tongue, and the company of the wife and children.

My virtuous resolutions were written on the sands of the sea-shore, and have long since been washed away by the ebbing and flowing tide of human vacillation.

The primary cause of the change in my plans lay outside of myself. My school holidays were just coming on. I was just looking over the last set of examination-papers for my scholars, when I received a telegram stating that two "globe-trotters," one a very old college friend, were shortly coming to Yokohama, and from thence to Tokio.

Need I say that I went at once to meet them, and need I add that when they suggested that the wife and I should accompany them for the first week of their travels round Japan, our virtuous resolutions faded into the thinness of air and vanished? We agreed to accompany them to Nikko.

So we made arrangements to say farewell to our family cares, and made all preparations for our journey. A word for our companions: C—— was a boy without cares, travelling for his education; F—— was his tutor, keeping him out of mischief. They were capital companions, but terribly unpunctual.

The first part of our journey needs no comment. It was by rail; and railway travelling in most countries is much of a muchness. The line to Utsonomiya, by which we travelled, is the last completed instance of Japanese enterprise. The Nippon Railway Company is almost entirely Japanese—hardly a single foreigner, I believe, owns a share in it. The line had been opened for traffic about a fortnight when we went by it. Indeed, it was not yet quite completed. At Kuoihashi we had to cross the River Tonegawa by a ferry-boat, and get into a fresh train, which was awaiting our arrival at the other side. By the way, perhaps it is worthy of record that when a Japanese train is ready for departure from the station, the Japanese guard shouts to the engine-driver, "All right!" Such is the power of the Anglo-Saxon tongue.

Five hours from Tokio took us to Utsonomiya. The jinrikshas not having yet arrived, we determined to wait for them here. Accordingly we went to a hotel. We were recommended to go to the *Tetsukaya*, but on arriving we found it so noisy and smelly, and the people so uncivil, that we removed over the way to the *Ineya*, a smaller hostelry, where we were far more comfortable.

We had some dinner, cooked in Japanese method—fried fish and omelette, I think. Then as the jinrikshas had not arrived, we went for a walk in the town. Utsonomiya is a town of some 16,000 inhabitants. It has some very fair foreign buildings—schools, hospitals, municipal offices, &c. It is a place of considerable importance as a centre of transit trade across the island. Besides this, it possesses a very well-situated temple, from the platform in front of which there is a very extensive view over the plains of Musashi and Hitachi provinces, and the distant mountain ranges which bound the plains on all sides. But, after all, there was but little to be done, and we turned into the hotel for a meal, after which F—— and C—— went to the theatre, and the wife and I went to bed. Not that we could sleep—a Japanese hotel is always noisy at night, and what with continual visits from shampooers, curio-dealers, servants, &c., we did not get to sleep before 11 o'clock. At 12 we were awake by having the shutters shut, and the air excluded. At 1 C—— took down a shutter with ostentatious clatter. At 2 our jinriksha-men arrived, and when our servant came to tell us of it, C—— thought he had come to replace the shutter, and abused him in his native Scotch! At 3 the landlord came to ask me if I would like fish for breakfast. At 4 o'clock the shutters were all opened, and the day had begun. The next day we resolved to stay on at Utsonomiya; but by 4 P.M. our tempers had got so bad, and the prospect of another night like this had grown so terrible, that we started for Nikko, intending to sleep the next night at some halfway house.

All the way from Utsonomiya to Nikko there is a magnificent avenue of

Cryptomerias. This avenue, in reality, extends the whole way from Tokio, but in its earlier stage it is not so magnificent as from Utsonomiya. The road was very bad, and F—— and I on foot were fully able to keep up with the wife and C—— in jinrikshas.

At Osawa we attempted to lodge, but found the inn quite full of pilgrims going to Nikko, and other sacred places in the neighbourhood. At Imaichi, where we arrived about 10 o'clock, we got to a very comfortable inn, where, however, we had forty pilgrims. I must say they were very quiet companions, and did not annoy us in the least.

After a very good night, and a very comfortable breakfast of mountain trout, the wife and I started for Nikko, leaving F—— and C—— to finish their slumbers and come on at their leisure.

By so doing we arrived in time to secure very good rooms at the best hotel—the *Suzukiya*. Whilst waiting there for the others to come on, we studied Murray.

Nikko, enshrined amongst the mountains and pine forests some 3,000 feet above the sea-level, has for many centuries been a sacred spot for the Japanese of all religions. But for the last four centuries it has been the sacred burial-place of the Shoguns of the Tokugawa family, who, being great patrons of the Buddhist religion, have been quasi-deified before death, and since death have received divine honours. The two most famous Shoguns who have been buried here are Iyemitsu, and Iyeyasu, the founder of Tokio, both of whom lie buried here in splendid mausoleums. The various chapels and shrines which form, as it were, the vestibules to the tombs, are of very great magnificence, with wonderful wood-carving, painting, and lacquer-work, whilst the sepulchres lie amidst dark trees in perfect silence, such as is befitting to the resting-place of the great dead.

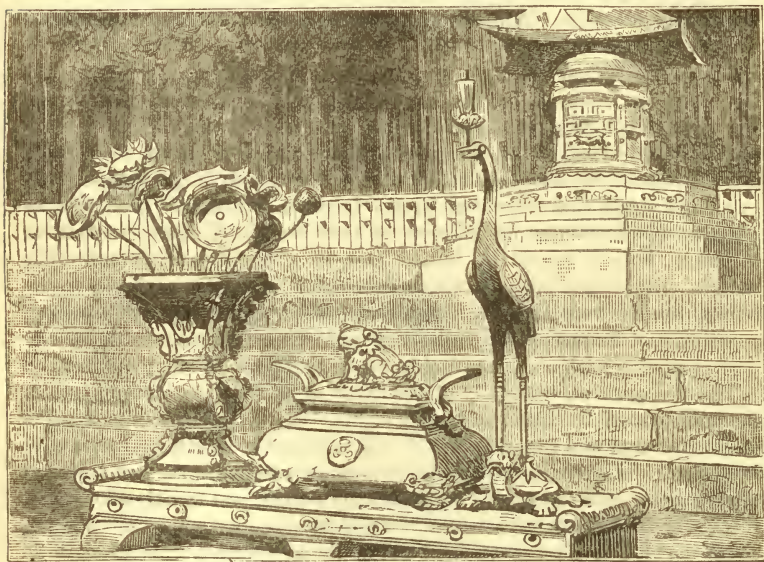
The arrangement, especially of the tomb of Iyeyasu, reminded me very much of that of the Tabernacle or Temple. It was divided into a series of courts, outer and inner, and evidently intended to denote an increase, as it were, "from strength to strength," but when you got to the last shrine of all, it was (or seemed to us to be) absolutely vacant, just exactly like Buddhism, which professes to lead from strength to strength, but knows nothing about the God of Zion as the final end of the progression from strength to strength.

In Tokio we have no temples which in the least approach the beauties of these temples. But I find in all Buddhist temples a lack of magnificence. The details of the work are generally wonderfully elaborated, and the workmanship perfect; but the designs, though graceful, are not so grand as those of many a country church in England,—Woolpit, for instance, or Lavenham, or Melford, or many other Suffolk churches, are far grander in design as well as more venerable in point of age than these shrines.

If the architectural beauties of Nikko are as perfect as any that Japan can show, Nature, too, has been very profuse in its gifts. There are no glaciers, no snow-capped mountains (except in winter); otherwise, the scenery is Swiss in its character.

We had some lovely walks. One of our chief walks was to Chinzeuji, which is about eight miles from Nikko, and about 2,000 feet higher up. Several of the members of the American Episcopal Mission were spending a month at Nikko, and we went a large party together. Some of us, *i.e.* all the men and two ladies, walked all the way, two other ladies rode on pack-horses—for the wife I hired a *kago*, which is something like a dirty-clothes-basket slung on a big pole, and the jinriksha-men offered to carry it. Their carrying was not altogether a success. They were townsmen excellent at pulling jinrikshas over our level roads at Tokio, but very poor hands at carrying a heavy weight.

It was a most romantic climb up a very wild glen, with occasional bridges across rushing torrents, sometimes through dark forests, and sometimes

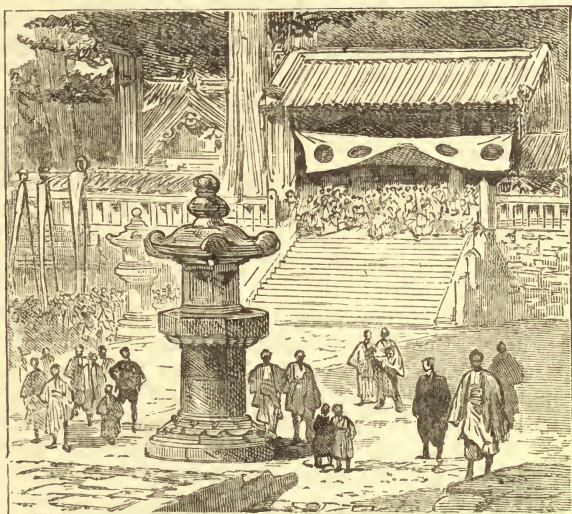


IYEFASU'S TOMB, NIKKO.

across barren moorland ; the road enlivened every now and again by bands of white-robed pilgrims, with their big straw hats and rosaries, going or coming to and from Chinzeuji. It took us about five hours to accomplish ; and very glad we were to reach the village about 12 o'clock. I don't know whether it ought to be called a village. It consists of a temple, three public-houses, and two streets of wooden huts, which are built for the pilgrims, but which are generally uninhabited, except at certain seasons. The village has a great mountain, Nantaizau, on the one side, on the other a beautiful lake, reminding me somewhat of Loch Katrine, filling up what has evidently been the crater of an extinct volcano.

Leaving the ladies to bargain with the landlord about accommodation

(American ladies, I find, are excellent hands at hard bargains), we went to bathe in the lake. Then we returned to eat a huge lunch, after which we took a boat and rowed across the lake to a little temple amongst the trees, where we drank a glass of water and conversed with the monks. Then we came back, paid our bill, and went. On our way back we made a detour to Kegon-no-taki, a waterfall formed by the stream which issues from the lake of Chinzeuji. The height of the fall is about 400 feet, but it is impossible almost to get to the bottom of the waterfall, so that a very good view can scarcely be obtained. The descent from Chinzeuji was accomplished in torrents of rain. We rushed along as fast as ever we could, but the "clothes-basket" was carried very slowly down the slippery sides of the mountains, and it was so dark ere we got to Nikko that our kind landlord sent out men with lanterns to meet us on our way.



FESTIVAL AT NIKKO.

Another beautiful walk is to Urami-ga-taki. Here we got a back view of the waterfall, as there is a path which leads under the projecting rock over which the water falls. F—— and I climbed to the top of the fall, and found some yards further on another smaller cascade. Here there was a beautiful pool, which was very tempting to look at. We undressed, wen 'in, gasped, and came out again. It was about the coldest thing I had xperiened for a long time.

Nikko had one great drawback—the curio-dealers. When one has no money to spend, it is irritating to have things brought for inspection. F—— and C—— invested largely. As a consequence the dealers came to us early and late, before we were up and after we were in bed. I waged an incessant but fruitless war; but at last I had my revenge. A curio-

dealer crept into the veranda after dark, whilst we were at dinner. He had spread out all his goods with a view to a bargain, when the waiter, not seeing what was there, fell over him with all his dishes. Peace and contentment reigned for some time after that.

Alas ! all good things come to an end in time ; and I had to be back at Tokio for my Sunday work. On Friday, after a beautiful walk with the wife, we bade adieu to our travelling companions, and took a last longing glimpse at the beauties of Nikko. Two young ladies were committed to my fatherly care. I was a little anxious about one. She had the day previous fallen off a horse on to her head ; then she had suffocated herself with the fumes of a charcoal-box ; and, finally, having announced that she was in for a serious illness, said she must go home. Contrary to expectation, she proved rather a cheerful companion.

On arriving home we found a disconsolate family partially boiled, and the rest flea-bitten. Accordingly, as the demon of unrest was now fully upon me, I resolved to find a cool spot for the children to spend a week in before the holidays were over.

So, early on Monday morning, I started with a Japanese named Kimura, whom I took partly as a companion and partly as a guide for the journey of discovery.

Our first destination was a village called Nakatsu, which lies at the foot of the Oyama range of mountains. Here the S.P.G. have a small Mission station and church, and here Miss Hoar, one of our Mission ladies, was spending a month in endeavouring to teach the women of the place some of the elements of Christian truth.

By direct road it is ten ri (a ri is two and a half miles) due west of Tokio. We ought to have accomplished this journey in about five hours. But the jinriksha-men, thinking that of course they knew better than a foreigner possibly could the geography of their native land, took me first to Kanagawa. Now Kanagawa is nine ri from Tokio, and nearly nine ri from Nakatsu ; so it will be seen that through their stupidity they had the pleasure of dragging us some eighteen ri, or about forty-five miles, and it was nearly 11 o'clock at night when, after taking several wrong turns on the great stretch of moorland which has to be crossed before getting to the village, we arrived at our destination.

On arriving I first made for the church, at the back of which there is a prophet's chamber, where we are in the habit of sleeping on our periodical visitations. Here I purposed that Kimura certainly, and possibly I myself, should sleep.

There was an old woman awake in a shed close to the church. I asked her to open the door of the church room. She referred me to the *onna-kioshi*, "woman teacher." It was in vain that I insisted that I was a *kioshi* myself, with more authority even than Miss Hoar. She was not going to be taken in by any sacerdotal claims, and remained obdurate. So I went a little farther to the house where Miss Hoar was lodging. She was asleep, so was the girl who lives with her ; but I don't think they could have got much sleep, for all the Christians belonging to the Mission

were sitting chattering outside her room, and effectually banishing sleep even from one whose conscience must be as good as Miss Hoar's.

There was considerable excitement at our unexpected arrival, and after a short while there was an apparition offering me tea, coffee, and sardines, which I asked to have postponed till to-morrow, saying I had better get on to the inn, for fear of being locked out.

When I got to the inn it was shut, and no amount of coaxing would get the landlord out of bed. He said I must go elsewhere. There was an inn at Minowa, a quarter of a mile further on. So I once more shouldered my knapsack, and went on to Minowa, where after several bad shots I at last found the inn. Alas! the same fate awaited me. They would not get up to admit me, but there was an inn a little farther on, where I might perhaps be taken in. I bethought myself that this was a kind of geometrical progression which might go on for ever, and I gave up the problem in despair, and retraced my footsteps. What was I to do? I did not like to intrude myself upon Miss Hoar. Nor did I relish Kimura as a sleeping companion. To honour me he had put on foreign clothes—a very thick suit of blue serge cloth. The result of exposure to the sun for a whole day was that his shirt-front was dyed scarlet from his necktie, and the rest of his shirt blue from his clothes. He had brought no luggage with him but his tooth-brush, and would probably sleep in that elegant garment.

I was contemplating passing the rest of the night out of doors in the beautiful warm air, with the starry skies for my canopy and the stones for my pillow, and never a sheet or blanket, but only the rushing water to sing my lullaby, when I was met by a man carrying a lantern, who turned out to be a Christian come out to look for the *kioshi*. So what I did not wish for came to pass. I ate sardines and rice at Miss Hoar's, and I slept with Kimura.

At 4.30 the next morning I roused Kimura from his slumbers to perform his much-needed ablutions. The sun rose over the hills as we were finishing our toilet, and we wended our way back to our room. Thence we sought the hostelry to get something to eat. But, alas! it was still inhospitable: and there was absolutely nothing to be got for eating purposes. So once more I fell back upon Miss Hoar.

I found on inquiries that Nakatsu was an almost hopeless place for a summer residence. Miss Hoar said she had considerable difficulty in getting anything to eat, as the people would not kill her a fowl, though they did not object to feasting off a dead kitten themselves!

So after breakfast we started down the stream towards Atsuzi. Atsuzi is a flourishing little town, within easy reach of Yokohama, on the banks of a beautiful river, and not far away from the spurs of Oyama. I spent some time in looking for lodgings here, but failed. So I set my face resolutely towards the sea, and at last, after many adventures, reached Enoshima.

One adventure deserves recording. The jinriksha-runners were so completely worn out that we left them at Fujisawa to find their way as best they could to Enoshima. On our way we rested at a tea-house, and had some tea. We also settled our accounts. Then we walked on, and

presently, seeing the jinriksha-men in a boat being rowed down the river, we joined them. Just as we were almost at the end of our journey, I discovered that I had lost my purse. I did not know what to do, but the jinriksha-men volunteered to run back to the tea-house and fetch it. In about half an hour they brought it back to me in triumph. I was very glad to see it, as I was really wondering how I was going to manage without money.

Enoshima is an island, except at very low water, when you can walk over the wet sand to it. At other times you can get to it by ferry-boat, or, if you wish to do the thing cheap, you can take your clothes off, put them in a bundle on your head, and brave the boisterous elements. It is very pretty, and is sacred to the goddess Benthen. Beuthen was originally the goddess of Reason, but inasmuch as (like the answer to Solomon's choice) she is said also to confer wealth, happiness, prosperity, &c., and has the further advantage of belonging to both Buddhist and Shinto religions, she is a popular divinity, and many pilgrims flock to her shrines.

Enoshima also possesses precipitous rocks, and a deep cave, which is said by local guides to reach all the way to Mount Fuji. It boasts of several shops, at which shells can be bought, three or four inns of varying degrees of goodness, at all of which you have to pay "through the nose," and a population which divides its time between fishing and diving, for the amusement of the unwary stranger who has more coppers than he knows what to do with. The principal fish are the *maguro*, or *bonito*—a very big fish with very solid flesh, something resembling pork; a very little goes a long way—and *awabi*. *Awabi* is a shell-fish, and is esteemed a great delicacy. I can cook them. First, get your *awabi*, then get them out of their shells—they should be tough and gristly; then boil them in salt water, adding chopped seaweed according to taste; and if as a result you do not produce a dish the memory of which remains by you for many a long hour, I will eat my hat. I rather fancy my hat would make the better meal of the two.

Altogether Enoshima is a curiosity, and knows it. I did not secure lodgings at Enoshima, but I got a whole hotel at a retired fishing village on the mainland, and three days after my family were comfortably settled in the *Hashimotoya* inn at Katasemura, in the province of Sagami. The number of the house is 2,368; but I don't understand the system of numbering.

Katase is a village absolutely without a neighbourhood. There are two things to be seen—Enoshima and Kamakura. I have already described Enoshima. To Kamakura we started to walk along the beach the morning after our arrival. All except the wife and Miss Stedman walked barefoot, or in the Japanese straw-sandals. By degrees the sun rose in the heavens, and the sand above high-water level became so hot that we could not bear our feet upon it. We nearly gave up the expedition in despair, when at last we came to a rough tea-house by the sea-shore, where we dined and slept. After this we walked a little further, and then hired jinrikshas. We engaged them at a well close to the entrance to Kamakura, and then drove through Kamakura to a village called Hase, where there is a temple which commands an extensive view over Kamakura village and bay. The

scenery reminded me very much of Sidmouth—in fact the whole of this coast is very much like the coast of East Devon.

In this temple there is a huge idol of Kwanuon, which we went to see. It is about thirty-three feet high, and gilt all over. It is kept in a dark chamber, the darkness of which is not much relieved by the two miserable candles which are lighted and hoisted up on pulleys in front of the figure. For looking at this figure they wanted from us a fee of twenty cents a head, on the ground that we were foreigners, but ended by compounding for three sen !

From this temple we went back again to Kamakura, which, by the way, was once upon a time—a long time ago—the capital of Japan, to the celebrated Daibutsu, or great idol of Buddha. It is a sitting figure, its height being 49 ft. 7 in., and its circumference at the base 97 ft. 2 in. It has very often been described, and I must own that at first I was very much disappointed by the image. It is, however, a very fine piece of bronze work and was made A.D. 1254.

From Kamakura we came along a road which reminded me in one place very strongly of "Tunnel Lane," at Budleigh Salterton.

Now, by way of conclusion, as I have returned to Tokio and civilisation, I will give a short account of Katase, the village where we have been staying.

It contains about 200 houses, several temples (one, a Buddhist one, has been lately restored, and is a very fine one), and three inns. We stayed at the worst inn, but then we had it all to ourselves, and, as we brought our own food with us, it did not very much matter.

The inhabitants are wholly given up to fishing, and the village boasts of about fifty boats, which are rowed with very long oars fixed on pivots at the side of the boat. The method of rowing differs very much from ours, but there is method in their madness, inasmuch as a Japanese boat is an exact imitation of a fish, the oars working in precisely the same way as the fins.

These boats put out early in the morning, and generally come back about 6 o'clock in the evening with their fish. They generally catch bonito with hook and line ; and one monster (about four feet long) is generally sufficient for a day's work. When they return they haul up their boats and go to their homes, and a very pretty sight it was at sunset to see the dark-brown fishermen dispersing to their homes, carrying the fish with them slung on poles, and carried by two or three men, according to the size.

In the evening the general resort was the barber's shop, which was exactly opposite our inn ; and we had good opportunities of watching the process.

First came the shaving, done without soap, and comprising the top of the head and the inside of the ears and nostrils, the blade of the razor being somewhat smaller than ours. Then the man was turned over to the hairdresser, who did up his back hair, first combing it most vigorously, then plastering it together with lots of grease, and finally, pasting down the end of his hair upon the top of the head, turned out the man clean, cool, and contented, to have an evening pipe.

When we arrived at Katase great preparations were being made for a matsuri, or feast of the heathen gods. All the houses had stands from which hung paper lanterns. These stands were in many instances decorated with seaweeds.

The first night of our arrival a platform upon wheels was erected in front of our inn, and little boys played upon the drum by the hour. However, just as we were going to bed (mosquitoes and want of good light made that an early move), the landlord asked us if the drum annoyed us, and on our saying that it did, he was good enough to have it removed.

One very pretty custom we observed in connection with the feast. Every night—quite in the night—a band of young men went the round of the shrines singing a hymn. It was a very pretty hymn, the tune very much resembling the tune in Hymns Ancient and Modern, "Lord of our life and God of our salvation." It was sung antiphonally, the leader having one line to himself, the rest being sung by the whole choir. I tried to get the words, in the hope of making a Christian version of the hymn, but I failed.

The platform on wheels would be a capital invention for itinerant preaching.

There is a lovely beach at Katase, and the children were so delighted with their paddling and bathing that I should have been very sorry to have left Katase, but for one thing.

The last night of our stay came down from Fujisawa, the neighbouring town, another platform on wheels, greater and loftier than the first, and a large life-size doll of some Japanese hero; and drums more and more honourable than before—and two long ropes were attached to this vehicle, and the whole population, with joy and gladness of heart, drew it through the streets of the town to the sound of drum and fife. And all night long there was a sound of mirth, but on the morrow, very early, we fled and escaped from the place.





HERSCHEL MISSION.

THE SEVENTH ANNIVERSARY.

AT Herschel, in the diocese of Grahamstown, the Rev. M. A. Maggs was Assistant Missionary under the Rev. S. W. Cox until the end of the year. Mr. Maggs has sent a report which, contrasting the present time with but seven years back at this place, and telling of points of further advance, is of great interest:—

“I have charge of the day and boarding school, and with respect to it I think I may report very good and sound progress. The children are very apt, and anxious to learn. The boys, or rather young men, who live here as boarders, of whom there are eight, are very anxious to become teachers, and I think they would make good teachers if they could be brought up to the requirements of the government standard. We hope that some of them will at least, at no very distant date, qualify themselves as certificated government teachers. It will be a great boon to the Church’s work here, for teachers whose homes are down in the colony do not care to come to these northern regions, where the winters are so cold. After school hours these boys work at various employments, chiefly agricultural pursuits as being the most useful to them; this is usually done under my supervision; at present they are enclosing the Mission homestead with wire. The boys do not much care for hard work—a fact which is not to be wondered at when we know that in their heathen state all work among the Kaffirs is done by the women and girls, but they are now, I trust, receiving the seeds of industry, which will spring up and bring forth fruit, making them useful and worthy members of our Church. The numbers in school have fallen off somewhat of late, but this is owing to the scarcity of food. We are passing through a terrible crisis now; many people are literally starving, some are subsisting merely on the roots and berries which they gather in the mountains. Children often come to school without having a bit of food. The present outlook is anything but cheerful: such of the corn which has been planted is now withering for want of rain. But many people have not yet planted, as they have used all their corn for food, and the seed-time is passing. It is very hard to see how the next three months will be bridged over. Still, with all this distress the work of God goes on amongst them, and we can offer up our thanksgivings for the great encouragement which has been vouchsafed to the work of this Mission.

It must indeed be a joyous sight for Mr. Cox, and indeed for any one, to look around him here and see what he has been privileged to accomplish by the help of God for His Church.

"In this place seven years ago the 'Red Kaffir' was paramount; now a stately church smiles over the same valley, in which the daily bell for matins and evensong bids those who have been won from heathenism to 'come and worship and fall down and kneel before the Lord their Maker,' and wherein a roll of nearly one hundred communicants are fed with the spiritual food of Christ's body and blood.

"The other day we opened a new school-chapel at one of our out-stations. For some time previously school had been held and services conducted in a tumble-down hut. The people, however, promised to build a house which would serve for school and chapel too. It was opened in the presence of about 200 people. There were more people than the building would hold, although all who were inside were very closely packed. After the service we went outside and addressed the people, and the most important among them replied, saying how glad they were that we were working amongst them. After all this was over there was a feast, which almost invariably accompanies the meeting of a number of natives, and this occasion warranted great festivity. The feasting continued as long as anything eatable was forthcoming, and then it gave place to singing, and this, I think, was terminated by the dawn, which is the usual signal for breaking up the party. The opening of this school proved to be a healthy stimulus to the people of another out-station, who have been roused to emulate their neighbours. They are now endeavouring to erect a substantial building, which I trust will soon be ready for use.

"On St. Michael's Day we held our annual services celebrating the foundation of the Mission. It was a sight long to be remembered to see the goodly array of people who had come to celebrate it. Usually the catechumens are baptised on this day, but Mr. Cox thought it advisable to postpone it for a short time, probably till the Epiphany.

"On the morning of St. Michael's Day the people began to arrive at an early hour at the home station. The day's proceedings began with Holy Communion. The people formed a procession and entered the church singing 'Onward, Christian Soldiers' in Kaffir, the men taking up their places on one side of the church, and the women on the other. Mr. Cox celebrated, and there were about sixty communicants; a good number were unable to attend. Mr. Cox provided the communicants with breakfast, so that there was plenty to do before matins in attending to the numerous guests. After breakfast the people appeared in festive attire for matins, and again formed a procession and sang 'Onward, Christian Soldiers.' The services were fully choral, and rendered in a very hearty way; all the people formed the choir. After this the people dispersed to their several homes. So passed the seventh anniversary of the foundation of the Mission, and well might we exclaim with the Psalmist, 'With His own right hand, and with His holy arm, hath He gotten Himself the victory.'"



HOME ORGANISATION.

IN September last the Society sustained a heavy loss by the death, in the fulness of his powers, of the Rev. Herbert Field Blackett. After a not undistinguished career at Cambridge, Mr. Blackett had in 1877 joined the University Mission to Delhi as a Missionary of the Society, and from that year to 1882 he did faithful service as a Soldier of the Cross. In 1882 his health failed him in India, but he was still capable of doing good work at home in the cause to which he had hoped to devote the best years of his life abroad. In 1884 he was appointed the Society's Organising Secretary for the dioceses of Ely and Peterborough—and there by his gentleness and courtesy, by his zeal and energy, he speedily acquired the goodwill and affection of the Society's friends and supporters. Being subject to a recurrence from time to time of the Indian fever which had originally compelled his return home, he was not permitted to continue for more than a comparatively short period in his new duties, as in September, 1885, a return of the fever, more severe than usual, closed his useful and active life. Among his papers was found the following memorandum, which seems never to have been published, and which took the form of a proposed letter to the clergy of the two dioceses. It is seldom that the principles which should govern Missionary organisation at home have been so clearly defined, or suggestions so practical in their character have been made for the guidance of those who desire to inculcate a Missionary spirit among their people. In the hope that they may still be of some service to those who survive him, these last words of Mr. Blackett are here placed on record:—

“You are doubtless aware that the former **organisation of the S.P.G.** provided in each archdeaconry an organising secretary who was at the

same time a beneficed clergyman ; the new plan, recommended in 1883 by a Sub-Committee specially appointed, is that the organising secretary shall devote the whole of his time and attention to the charge of a larger district, and that he shall have had some experience in the actual work of missions abroad, so that he may be able to take most of the deputation work himself. This change came into operation in the dioceses of Ely and Peterborough at the beginning of the past year.

“When I entered upon this office, there were some friends of the Society who considered that the change of plan was undesirable ; but all have shown to myself the greatest courtesy and willingness to continue their help under the new order of things. I need not say that I was much encouraged thereby, as it is a difficult and delicate matter to succeed those who had carried on the work for many years—in one case indeed for a longer period of years than my own life had reached.

“At the same time some changes were inevitable, as the various districts entered on a new relation to each other. Hitherto, with one exception, each archdeaconry had been worked separately ; and the natural result was that the latter part of the year, being the favourite time for meetings and sermons, became overwhelmed with work, while some of the earlier months were comparatively free. I was instructed, therefore, by the authorities to endeavour to spread the deputation work over the other months also, and so to relieve the autumn pressure ; and in thus aiming at welding together into one these hitherto independent districts, I have been obliged to appear as a revolutionary character, upsetting the plans of my predecessors and the traditions of the Society. It has, however, really been my aim to make as few alterations as possible ; and the general principle of these changes has been to consolidate the work, grouping smaller sets of meetings, or isolated ones, round larger sets as a nucleus.

“I have no new or special policy or plan of organising, but aim simply at working, as the S.P.G. always does, on the lines on which the Church has been organised since the days of Theodore. The parish is the unit, and each should have its own missionary association, of which the parish priest is obviously the life and soul ; each deanery has its secretary, with whom the diocesan secretary is in direct communication, and through whom all details are arranged.

“The **Ruri-Decanal Secretaries** are the backbone of the structure, and experience shows that on them the efficiency of the machinery depends to a very great extent. However active or able the organising secretary may be, his district is so large that he cannot have the personal and local knowledge that the local secretary possesses ; nor can he arrange for the details of a tour personally to any great extent, as there is simply not the time for the exchange of correspondence. The plan, therefore, is for the organising secretary to write to the local secretary and ask him to ascertain the number of sermons and meetings which have to be supplied, and at what time ; and to send back a report to that effect. The details are then arranged by the local secretary ; all that the organising secretary has to do being to provide a speaker for the number of days required. It is evi-

dent, therefore, that the zeal, accuracy, and punctuality of the decanal secretary are of no little importance ; and facts also prove that, allowing for circumstances, the returns made from the deanery, and the reputation of the S.P.G., bear a decided relation to the efficiency of that secretary.

“I hope to work as much as possible through these kind helpers, and to receive applications through them ; not by way of multiplying red tape, but because for the sake of accuracy all communications should pass through their hands ; and where, as occasionally happens, I am obliged to write directly to any parish in order to save time, I write to the local secretary to say what I have done. It is often a troublesome and thankless office, but it is an important one ; and one of my chief aims is to secure the help of active secretaries for deaneries where there is no one, and to bring them together and consult with them, and in every possible way develop the capabilities of the office. This will make the work solid and efficient.

“The S.P.G. supply **forms** for the secretaries to send round to each parish ; when these are returned, the results are put together into a report for the deanery. Unfortunately, however, if I may be permitted to say so in the interests of our secretaries, some of the forms are not returned, or returned too late, and others are imperfectly filled up, so that unnecessary delay and difficulty is caused. Then, when all the arrangements are made, some parish asks for a meeting or sermon, possibly at some other time of the year, and it is often impossible to supply the request. The work of the local secretary would be much lightened if the forms were accurately and fully filled up and returned at once ; otherwise many places are kept waiting and much trouble caused. I trust that I may be permitted to call attention to this, as the difficulties which result from it are generally attributed to some supposed mismanagement on the part of the Society’s representatives, when they have really been doing all they can.

“It is also very useful if the secretary’s parish work allows him to prepare **lectures**, or to forward the cause in any other way besides arranging for deputation work ; but more of this hereafter. I am also glad to say that three of my predecessors have kindly undertaken to remain in office as secretaries for their own deaneries, so that we still have the benefit of their advice and experience.

“The ruri-decanal secretary’s work is, therefore, primarily to ascertain the deputational needs of his district ; to arrange them together so as to cause the least expenditure of time and money, and to prepare a ‘way-bill’ for the deputation. Among other things, he can do much in forwarding the circulation of the excellent literature of the S.P.G., in helping to form associations and working parties, in promoting the observance of the Day of Intercession, and so on.

“It is often a most useful plan for the decanal secretary to invite his neighbours to meet together for the arrangement of the deputation work, as is the custom in the deanery of Ely. It is also a good opportunity for the organising secretary to be present and meet the brethren, and so help forward the arrangements. At other times this may be combined with

a short service and address on the subject of foreign missions. This is done in some places, and may be developed much farther, especially in the summer months.

“Much may also be done in developing larger meetings in each diocese or archdeaconry. The Society’s constitution of **Incorporated Members** provides an excellent nucleus ; and I should be heartily glad to see a more definite appreciation and use of this membership, resulting in meetings and conferences, for, it may be remembered, the Society consists of the members and not merely the secretaries, and if this were now adequately realised, our work would stand on a broader basis, and command a deeper and more widespread interest. Archidiaconal meetings are already established in one archdeaconry, and I hope soon to see the idea spread.”

Here follow details of various local arrangements for the improvement of diocesan organisation ; but they are not of general interest, though they serve to show how firm a grasp of his work Mr. Blackett had acquired in his first year of office. And he then proceeds with suggestions of a wider scope and application :—

“It is in the arranging and providing for such **meetings and sermons** that my work consists : and the difficulty of doing so is often very considerable. I have no desire to inflict on our constituents the sorrows of an organising secretary ; but as the difficulties are to a large extent really unnecessary, I feel sure that if they are made known, it will go some way towards relieving the distress. This arises from two causes : from the want of more men available for deputation work on the part of the Society, and from the wish of certain parishes to have sermons or meetings at the busiest times, or when no one else in the neighbourhood wants such help.

“As to the want of men, it is an obvious one. If we had any number of Missionaries available, and could send them off on long journeys to hold single meetings, regardless of expense, the work of organising would be simple enough ; but then we should have very little money left, and, as a matter of fact, we have not got the men.

“A large part of the S.P.G. income is spent in the maintenance, partial or otherwise, of colonial clergy, who being among their own countrymen and in healthy climates, do not come to England, or but rarely, and are therefore not available for deputation work. Some of our Missionaries in Asia—half of them, in fact—are native clergy, and never come to England at all. Moreover, many of the Bishops prefer to plead only for their own diocese, and do not, therefore, take general work. The deputations themselves also have something to say on the matter : and it happens too often that Missionaries at home nominally for rest are so overworked with lecturing and preaching, that they go back to their work abroad more tired than ever. But even other societies, notwithstanding their greater facilities, have often serious difficulty in supplying meetings ; and we representatives of these organisations condole with each other over such things. The

secretaries at Delahay Street are applied to provide about 100 preachers for Advent Sunday (besides local arrangements), who are generally expected to be Missionaries. We have not got the men. That the cause of the Society must suffer, as I am sometimes told is the case by our friends, is unfortunately only too obvious; but how much more must the Church abroad suffer from the lack of men? and the secretaries realise this more painfully than any one else. I earnestly hope that the need may be supplied by the Church at home.

"The other class of difficulties arises from speakers being wanted at awkward times. The chief item under this head is the greater comparative demand for sermons than for meetings. For instance, one district wants a preacher for a Sunday; another for a Sunday and two or three days; another for two Sundays and two weekdays; and another for three Sundays. The Sunday work thus projects beyond the weekday work; and meanwhile there is nowhere for the deputation to go in between.

"Again, the number of Sundays available is limited, as festival times are not convenient: and again, there are many parish clergymen who have laboured abroad, and can take meetings, but having the cure of souls they cannot leave their parishes on Sundays; or where they can, it is often very difficult to supply their places. The moral of which is that it is generally easier to provide for a meeting than a sermon; but the labour and expense of organising would be diminished if the clergy who want help would kindly take a sermon or a meeting, according as it could best be managed. Town churches have generally a prior claim for sermons, and those parishes where there is no room to be had for a meeting. It is often easier to arrange for meetings for three days than for three sermons on a Sunday. For instance, last year a preacher was wanted for three churches whose united contributions come to about £6. I could get no help from headquarters. I wrote letters, telegraphed, went on a railway journey, walked eight miles, and at last got some one to take the work. His expenses came to 15s.; they would have come to three times the amount, had not a friend kindly undertaken to supply his place, and to pay his own expenses. If these places could have had meetings instead, I could have taken them myself without trouble, at a probable expense of two or three shillings. I could mention several such cases, but I am persuaded that our friends need only to know the facts of the case that I may rely on their sympathy and co-operation. It is not that I shirk the labour of spending and being spent on behalf of our Master's cause, but I feel very strongly that in dealing with the alms given by Churchpeople, often with much self-denial, for work abroad, I have no right to allow it to be lightly spent in home organisation; and it is therefore only common honesty on my part to let our supporters know such matters, lest they should unwittingly be using money given for Missions in a way that would shock them if they knew it. A remedy that I would venture to suggest is that those who are willing might preach their own sermons; it is found that the collection is generally little affected thereby, and no expenses are incurred.

"In the majority of English parishes, the difference between the amount

collected after a sermon by a Bishop or 'live Missionary' sent down specially from headquarters, and that collected after a sermon preached by the Incumbent himself, is not sufficient to cover the travelling expenses, &c., of such special 'deputation.'

"It is as difficult to define an **Association** as to state how many grains of corn constitute a heap; but the essential idea is the regular work of intercession and almsgiving on behalf of Missions. This being admitted, the next point is how to create and to maintain the necessary interest. It would, perhaps, seem at first sight that the general idea is true, that no one can speak successfully on Missions to the purpose except the 'real live Missionary'; but happily it has been so thoroughly disproved by those who have had the courage to try, that their experience may encourage others. The plan is generally something like this:

"The pulpit provides the obvious starting-place, as the object is to represent Missions as a natural part of Church life; moreover, the people are there already, in case they might not feel drawn to a meeting; and they might as well be taught about the duty of spreading the Gospel as about any other duty. The communicants may then be invited to meet, and form an association; and the duty of regular intercessory prayer should always be brought prominently forward. Sermons may then be preached about once a quarter, being sometimes on the theory of Missions, sometimes on their practical working. There are many advantages in such a plan as this. The fact of the parish priest speaking on the subject shows the people that helping Christian Missions is an ordinary duty, and not a hobby of enthusiastic individuals. The theory of Missions is thus distinctly taught, and people learn what they ought to do. There is no need to have collections at these sermons, or for them to be announced beforehand, though this may be done. If one of these sermons is the annual sermon with a collection, the most convenient time of the year may be chosen, which may not be possible where a deputation is needed. A sermon may also be preached the Sunday before a deputation comes for a meeting, this being more naturally on the theory of Missions.

"A great variety of **subjects for sermons** may be arranged, *e.g.* Missionary studies in the Acts or Epistles, such as the history of a Church—Ephesus, Corinth, Thessalonica—setting forth the circumstances of the place, the character of the people, and so on. The occasional failure of the work is illustrated at Athens; conflict with heathen worship at Ephesus; with foreign states at Philippi. The survival of long heathen morality in the Church, existing side by side with great spiritual gifts, appears at Corinth. The Epistle to Philemon suggests a sermon on Christianity and slavery, and so on. The subjects, indeed, are endless; and the current magazines and reports will often provide very instructive parallels in modern times. Again, a particular line of thought may be selected, and facts gradually collected to illustrate it; *e.g.* the success of Missions, as shown by Government reports, the testimony of enemies, &c. The slow progress of Missions makes a good complementary subject. The comparison of religions is good, taking on one hand the unique teaching of the

Gospel, and on the other, the strivings of the more earnest heathen after light, and the fragments of truth found in all religions. Another very useful class of subjects is the history of early Missions, especially of the conversion of England. Ignorant people have an idea that we in England are Christians because we are English ; but when they learn that England had to be won by Missionary labour, it is easier to show them that the light must be passed on to those who are still in the dark. An account of the work of Boniface, Willibrord, and others, would show how the Church of England in former days was a great Missionary Church. The history of Moravian Missions affords a noble example to us. I suggest these subjects by way of a beginning ; many more will occur doubtless to others. Where no meetings are held, definite information about modern Missions may be given in sermons, for which I give some suggestions under the head of meetings.

Half-Yearly or Quarterly Meetings are very desirable for keeping up the interest of the people. These have been tried in some places and have failed ; and the conclusion generally reached is that such things cannot be done. But they have succeeded in other places ; it is evident that the effort may be rewarded. Success depends, in the first instance, on the amount of interest shown in the matter by the clergy ; but where the meetings have fallen through it has often, I believe, so happened because the clergy have trusted to getting deputations from outside, instead of managing it among themselves, like any other branch of parish work. But it is not difficult to get some variety in these meetings ; the chief one would generally be the annual visit of the deputation, if that is necessary. Another may be connected with the Day of Intercession. A garden meeting in the summer, and a tea in the winter, will provide a certain amount of attraction ; and lectures may then be given, with a word of exhortation.

"The preparation of lectures is not so formidable as might appear at first sight, but people are often overwhelmed by the bigness of the subject of Missions and do not know where to begin. But if one country is selected and studied, the problem becomes easy. What I would suggest, therefore, is that the various clergy in a deanery or district should each choose a different country, and get up a lecture thereon, which could also be adapted as a sermon if necessary : he could try it first among his own people, and then give it elsewhere. I am glad to be able to say that this idea meets with general approval, and is already beginning to be realised : and further, that some energetic clergy in a deanery in Suffolk had independently hit upon the same plan. The local secretary could keep a list of the names of such lecturers and their subjects, and so act as a centre of communication. A list of books on several countries may be seen in the S.P.G. report. Some of these books may be obtained very cheap from the chief libraries. The current reports and magazines should be read, and extracts made or passages marked : and the excellent literature of the S.P.G. is also most useful for such purposes. Pictures may be obtained from Delahay Street on various countries, and the lecture may be prepared with reference to these. Interesting diagrams may be easily prepared, illustrating the com-

parative expenditure on, *e.g.*, Missions and drink, or maps of various countries.

"I may mention here that I am anxious to enlarge my own stock of pictures; three or four artist friends have already painted me some really beautiful pictures from original sources. Will any one who has the gift of painting follow so good an example, and offer help of a really useful kind in spreading God's kingdom?

"The ordinary schoolroom maps may be turned to good account for lectures, *e.g.*, in comparing distances between foreign Mission stations with places at similar distances in England. Another way of helping our meetings is by making a collection of pictures from the illustrated papers and from various magazines, these may be cut out and pasted on uniform sized sheets of some neutral tint paper, and lines neatly ruled round them. Any intelligent child can make a collection of this kind, and it may provide a practical outlet for zeal in helping the cause. A magic lantern is also a capital help for meetings: I do not mean advertising a magic lantern to 'draw,' but announcing a Missionary lecture, and using a lantern as a good means of illustrating it, for I do not like our work to be considered as a mere sensation. The difficulty in this case is that the lecture has to be prepared to suit the slides, but a skilful lecturer is sure to succeed. If any one—either of the clergy or laity, is willing to arm himself with such a lantern as Hughes' Pamphengos, and prepare a lecture, he will do a good work.

"The interest of a quarterly meeting may be increased by the distribution of one or other of the gratuitous publications of the S.P.G., especially the quarterly leaflets, and such papers as the reprint of the First Report, the Easter paper on "the daughter churches," &c.

"I am hoping also to collect articles from various countries, which could be lent for exhibition at quarterly meetings: this has already been done with some Indian things, but local resources will often be able to supply objects of interest to illustrate lectures.

"Lectures may also be illustrated with sacred music suited to the subject, and I hope soon to have some of my own lectures arranged in this way—something like a 'Service of Song'; but I throw out the hint now for others to appropriate.

"One great object of our Association is to emphasise the need of **regular intercession**, and until this is done, the visits of a deputation must always be much hampered. But an Association gives people the idea of regular fellowship in the work of planting churches all over the world. An excellent example is set at Delahay Street by the daily service of intercession; and surely every parish priest can at least gather round him a few of the communicants from time to time, and ask God's blessing on the labours of Missionaries; but where the people hear of Missions only once a year, and then from a stranger, how can they realise the duty of praying regularly for such a work? The deputations and secretaries may be perfection itself, but they cannot do everything in a casual visit. I trust that I may mention this, and with plainness of speech, because the lack of prayer for Missions

is a complaint often made against the S.P.G. ; whereas it is above all things a matter that rests wholly and entirely with the parish priest ; and yet regular meetings for prayer are a rare exception, so far as my experience goes. It is certainly not due to any want of exhortation on the part of the officers of the Society ; they do their utmost in providing forms of prayer, public and private ; and if these could be more widely circulated, and their use enjoined from the pulpit, there would surely be a larger blessing on our work. The Day of Intercession is naturally the chief occasion for such gatherings, but any other time might be chosen for a special service of prayer, *e.g.* in connection with the annual meeting. I believe that many clergy are afraid of trying the experiment because they consider it to be a failure unless the church or the schoolroom is full ; but is there not a blessing promised to the 'two or three' gathered together in the name of Christ ? A Wednesday evening service can easily be utilised for the purpose. I earnestly hope that this suggestion may be carried out more generally ; in some places it is done already. I can do no more than exhort ; it is for every parish priest to carry it out ; and those who are willing to try will, I am sure, not mind my speaking strongly on the subject.

For all purposes of association I would draw attention to the many and excellent **publications** of the S.P.G., which I am the more anxious to do, because they seem to be very little known. The monthly magazine, the *Mission Field*, circulates only 5,000 every month, whereas returns are made to the S.P.G. from some 8,000 parishes ; which really means that about half the parishes that support us never know what the Society is doing. The magazine is often declared to be dull, like the other publications ; but it is interesting to note that this opinion is held by those who never read them ! If the circulation of the *Mission Field* could be doubled, it would pay its expenses ; at present it is a loss. The real fault of the magazine is that there is not enough of it ; but it cannot be enlarged yet, as it would mean a still greater loss. The children's paper, the *Gospel Missionary*, is good, and needs a wider circulation. Will our friends at once make an effort to remedy this state of affairs by increasing the circulation ? What people want is *information*, and they can get it from these magazines. The Quarterly leaves are used effectively in some places ; in others they are considered dull, and doubtless some of them might be improved : but 'dull' too often means that they are not sensational ! I would draw special attention to the 'Reprint of the first Report.' The Cards of Membership for Parochial Associations are very attractive, and I believe no other Society issues anything of the kind ; the Prayers perhaps need a little revising for uneducated folk, who may be exempted from saying them 'daily.' Suggestions for forming Associations and Working Parties are also good. There are also many excellent helps for the preparation of sermons and lectures. Among these the Missionary Reward Books and the Historical Sketches invariably convert those who have hitherto classed all our literature as dull ; these again are all unique.

"In the way of **Juvenile Associations** we have not as yet done much

and there is a wide field before us. Sunday schools provide an obvious basis for parochial organisation among children. But there is so much that children of the upper classes can do that they should by all means be set to work. Girls can dress dolls (not wax, because their constitutions cannot stand hot climates) or make scrap books, work bags, and boxes, or any kind of work to be sold in England. Children's working parties may be carried on with much interest to the children: I was able to start two last year, and several young people have undertaken to dress some dolls.

"My letter has spread itself out to a greater length than I had contemplated, but there is much to say and to do, and doubtless my readers will pardon it. The work before me is very severe, and I shall probably break down at intervals: my district is nearly twice as large as those assigned to the secretaries of the C.M.S., but as long as our funds remain as they are, both secretaries and deputations and work must suffer. But I earnestly hope that our supporters will come forward to help as much as they can to lighten the burden and expenses of deputation work by kindly accepting such a time as will suit the general plan, and by doing what they all can do themselves in their own parishes. I realise more and more that what I can do is but little compared with what each parish priest can do, even if my sphere consisted of but one archdeaconry. The need of more men and money for our work abroad is very urgent, and I am sure that without interfering with other objects, the contributions of many parishes could be doubled. If God's kingdom is to come, it must be by the hearty prayers and work of all earnest Churchpeople.

"In all such things as these let us never forget that all this organisation is but a means to an end: we have not finished our work when our subscriptions have increased. It is only the sinews of war; then comes the fight, and the soldiers of the Cross must be helped with sympathy and prayer. Our object is the conversion of the world, and the truth of Christianity at home depends on its success abroad. Is it not a great stake?

"China, Africa, and India and Japan especially, are in a most critical condition; the rapid immigration to the Canadian North-West calls for prompt help; if we fail now, we shall be doing to our children the same wrong from which we are suffering by the sloth of the Church of the last century. Let it not be said of the Church that she was found wanting at the time of need, but rather that——"

And here the MS. breaks abruptly off, typical of the sudden break last September in the busy life of its author. The fragmentary form of its concluding sentence lends an additional interest to the whole paper—and it may be hoped that some who read it will be the more encouraged to do their part towards the fulfilment of the aspirations to which its last words give incomplete expression.



Reviews.

Wanderings in China. By C. F. GORDON-CUMMING, Author of "At Home in Fiji," &c. Two volumes. (W. Blackwood and Sons, 1886.)



HINA has afforded to this entertaining writer copious matter for two charming volumes, which describe in a gossiping way her travels (occupying some six or seven months) from Hong-kong to Canton, Foo-Chow, Shanghai, Ningpo, Peking, and Chefoo. Unfortunately at the two last her visits were brief, and but scanty descriptions are given of these two places, which are the Society's main stations in North China.

Missionary matters are, however, very prominent throughout the book, and the descriptions of Chinese religious rites and customs are very graphic.

We are reminded that only fifty years ago the only spots in China where the presence of foreigners was tolerated were Macao and the factories at Canton, and even there they could only obtain exercise by walking to and fro in front of their own houses; no foreign woman was allowed to live there. At that date, therefore, there was not one single Christian convert, other than Roman Catholic, in all China. Now there are upwards of a hundred thousand, of whom twenty-two thousand are communicants.

These, and the Roman Catholics, have had to suffer extreme persecution. They have borne the trial as became their Christian profession, and won the admiration of English residents whose sympathies had not been with the Missionary cause. With such encouragement, and such proof of the power of Christianity to triumph over enormous difficulties, we may well share the

hopes which Miss Gordon-Cumming tells us are cherished by many, who think that "a day may come when the vast Empire shall be numbered with those last who shall be first in Christ's Kingdom."

The Official Year Book of the Church of England, 1886, S.P.C.K.
INFORMATION on almost all subjects relating to Church matters is to be found, as in the previous years, in the latest issue of the *Official Year Book*. Among valuable sections relating to home affairs we may notice the articles on Church Extension in five selected towns, the complete report of "the Councils of the Church," including Convocations, Conferences, Central Council, and the Congress, and an abstract record of recent Church literature.

Our attention is of course mainly turned to what concerns the work of the Church abroad, and especially that of the Society. We must acknowledge the fulness, and evident care with which the work has been done. There is a mistake—clearly an unfortunate slip—in the Statement of the Society's Income on page 533. The amounts are given quite correctly on page 195. Seven pages are occupied with a concise description of the Society's work, and some fifty pages by official reports from Colonial and Missionary Bishops. An account of the Church of the United States is communicated, and contains much information not easily obtained (though sure to be appreciated) in this country. A tabular statement of colonial dioceses, with statistics, the names and addresses of the Bishops' Commissaries, and other lists and tables will be useful for reference.

We cordially commend the *Official Year Book* for 1886 to our readers.

The Chronicle of the Diocese of Fredericton.

WE are always glad to hear of the establishment of Church newspapers in Colonial dioceses. The first number of the *Chronicle of the Diocese of Fredericton* has been sent to us. It is capitally printed, and the items of news, &c., are well selected and edited. We wish the chronicle success.



Notes of the Month.

IN the Report of the Annual Meeting of Incorporated Members of the Society will be found the Treasurers' Statement of the amounts they have received during the year 1885. A comparison of these figures with those of 1884 and previous years shows cheering results.

Looking to the item which should always receive chief attention—the Subscriptions, Donations, and Collections to the Society's General Fund—we find an increase of £563 on the previous year; and, urgent though the need for a far larger increase is, we can only be most thankful that the previous level has been not only maintained, but passed in a year of such extreme depression as 1885. Only twice before has this important item been so large.

THEN looking to the other receipts of the General Fund we see an abnormally high figure under the head of Legacies, and a small increase in the Dividends, &c. The General Fund is therefore larger under each head of receipts, and its total, £101,825 12s. 9d., is thus £11,168 17s. 9d. in excess of 1884, and far the largest ever received by the Society. The highest total in any previous year was £92,874, the amount received in 1874.

In 1884 considerable sums were received for the diocese of Assiniboia, or Qu'Appelle. Mainly by the absence of like figures in 1885, there is a decrease of £3,236 17s. 7d. under the Special Funds. The increase in the grand total is thus £7,932 0s. 2d.

A RETURN, which until the diocesan lists are all prepared is only approximately accurate, has been drawn up comparing the receipts for the General Fund from the several

English dioceses in last year and the previous one. An increase is found in each of the following: Canterbury (£151), Winchester (£302), Bath and Wells (£272), Chichester (£25), Exeter (£261), Hereford (£6), Lichfield (£47), Oxford (£86), Peterborough (£148), Rochester (£97), Salisbury (£320), Southwell (£6), Truro (£32), Bangor (£14), St. Asaph (£14), Chester (£423), Liverpool (£123), and Newcastle (£90). The following show decreases: London (£85), Ely (£84), Gloucester and Bristol (£16), Lincoln (£87), Norwich (£174), St. Alban's (£93), Worcester (£80), St. David's (£8), Llandaff (£7), York (£104), Durham (£41), Carlisle (£65), Manchester (£294), Ripon (£41).

A glance at the totals of the Subscriptions, Donations, and Collections for the General Fund for the last ten years is suggestive. They stand thus:—

| | | | | | | | |
|------|---|---|---------|------|---|---|---------|
| 1876 | . | . | £73,217 | 1881 | . | . | £75,120 |
| 1877 | . | . | 74,225 | 1882 | . | . | 78,832 |
| 1878 | . | . | 73,070 | 1883 | . | . | 79,894 |
| 1879 | . | . | 71,099 | 1884 | . | . | 77,443 |
| 1880 | . | . | 71,027 | 1885 | . | . | 78,006 |

From 1877 the receipts fell year by year till 1880. From that year they rose, each year increasing on its predecessor until the check sustained in 1884, which the upward tendency of 1885 makes us hope to have been but transitory.

THESE comparisons have their interest and their value. We would ask the friends of the Society to study the figures carefully. At the same time we must say that we wish we had far larger figures to call their attention to. When will the Church of England recognise the strong and unique urgency of the Society's plea?

BISHOP HANNINGTON, there now seems but little reason to doubt, has been murdered. The loss of a Bishop consecrated so recently as June 26th, 1884, as first Bishop of a new see, a tried and successful Missionary, and one in youth and full bodily vigour, seems to be beyond measure deplorable. The Church, however, has the experience of centuries to remind

her in such cases of apparent loss, that she is a gainer, and not a loser, by the faithfulness unto death of those who have not shrunk from danger in the cause of Christ.

Bishop Hannington took his degree at Oxford in 1873, and was ordained by the Bishop of Exeter in the following year. He joined the Church Missionary Society's Nyanza Mission in 1882, two years before his consecration as Bishop of Eastern Equatorial Africa.

Resolutions were agreed to, at the Annual Meeting of the Society, with regard to the fears entertained for the Bishop's life, and copies of them ordered to be sent to Mrs. Hannington and the Church Missionary Society (*see page 98*).

WITH a tribute of respect for his life, his work, and his attainments, we have to record the death, on January 16th, of the Rev. William Kay, D.D., who was for some time Principal of Bishop's College, Calcutta. Dr. Kay was first Scholar, and then Fellow of Lincoln College, Oxford. In 1839 he took his degree, when he was placed in the First Class in Classics and the Second in Mathematics. He left Oxford for Calcutta in 1849, holding the Principalship from that year to 1865. On his return to England he became Rector of Great Leghs, where, having become Chaplain to the Bishop and Honorary Canon of St. Alban's, he remained until his death. Dr. Kay was a learned Hebrew scholar, and was a member of the company of revisers of the translation of the Old Testament. His personal religion is spoken of by those privileged to know him intimately in terms of the highest admiration.

“WHEN we cast a retrospective glance over the interval that separates us from the time when William Henry Brett (*clarum et venerabile nomen*) arrived in the colony, we may well say—‘What hath God wrought!’”

Thus wrote the Bishop of Guiana five years ago, after describing the labour of that great Missionary, who on February 10th, after six months' intense suffering, passed to his rest, with the wonderful record for his life's work that he was the instru-

ment for the conversion of four nations from wild heathenism to Christianity.

Mr. Brett was sent to Guiana by the Society in the year 1840, and the day of his death was the forty-sixth anniversary of his sailing, as a lay catechist to begin work on the Pomeroon River, at a place forty-three miles from its mouth, called "Pompiaco."

The Bishop thus summarised his work :—

"The only inhabitants in the neighbourhood were black and coloured people, engaged in wood-cutting ; but it was hoped that the Indians might gradually be induced to come in and settle down there. Their rooted antipathy to the black race, however, for some time prevented this. Of the toilsome journeyings and long and patient endeavours to obtain a hearing from these primitive children of the forest, Mr. Brett has himself given a modest account in his published works.

"In 1842, on the resignation of Bishop Coleridge, British Guiana was erected into a separate see, and Archdeacon Austin was consecrated first Bishop of Guiana. In the following year he made a laborious visitation of the whole of his diocese, and at Pompeiac confirmed forty persons and administered the sacrament of the Lord's Supper to forty communicants. It was then decided to remove the Mission to a more suitable locality. 'Cabacaburi,' the site of an old Indian settlement, higher up the river, was selected—a picturesque spot on rising ground, the first met with beyond the great alluvial flat that borders the Atlantic. Mr. Brett was now admitted into Holy Orders, and continued his Missionary peregrinations with a view to bringing in new tribes to listen to 'the word of the truth of the Gospel ;' at the same time labouring assiduously to acquire the language of the people among whom he had cast in his lot. He was rewarded by seeing the ferocious Caribs, the gentle Arawaaks, and the homicidal Accawoios, dwelling together in harmony, and kneeling down side by side in their house of prayer, without terror or even suspicion ; an all-but literal fulfilment this of Isaiah's prophecy—'The wolf shall lie down with the lamb.' In 1847 Mr. Brett's health gave way, and in 1849 he was compelled to go to England for change and rest. On his return to the colony in 1851, he undertook parochial work, and in October of that year a vacancy in the Rectory of Trinity Parish afforded the Bishop an opportunity of placing him in a position to superintend the Missions which he had planted and tended with so much zeal and devotedness. In this year the Cabacaburi Mission was visited by the Bishop, who administered the rite of confirmation to fifty-four persons—thirty-three infants and four adults were baptised ; and on the following day seventy-one persons (including the newly-confirmed) partook of the Lord's Supper. The chapel was crowded ; and it was a grateful and edifying sight to mark the considerate attention of many of the Arawaak Christians, neatly attired, civilised and softened by Christianity, in making way for their Caribisi brethren, whom, in days

gone by, they had regarded with fear, as being their superiors in many a fight . . . the very tribe, moreover, whom they had once pursued with all the deadliness of Indian warfare, was now holding out the right hand of fellowship, in love requiting injury. This was a glorious example of the work of Christianity.

“Mr. Brett’s first converts were from among the Arawaaks ; but he made persistent efforts to influence the Warows—the most degraded of the Indian tribes of Guiana. The only response they made was : ‘God’s word is good for the Arawaak ; not good for the Warow.’ Still the undaunted Missionary persevered. Just as he had penned in his diary the words—‘All my efforts are of little use,’ he received intelligence from the catechist at Hackney that some Warows had commenced attending his instructions there. This encouraged Mr. Brett to found a new Mission for these people at the junction of the Moruca and one of its affluents, the Haimara-Cabura. Although this Mission, in its early days, had to pass through many trials, yet its success was never called in question. In 1865, when it was visited by the Bishop, 881 Indians, belonging to five different tribes—some from the far interior—were assembled. Among them were 216 Accawoios, a tribe which furnishes the pedlars and news carriers of the whole Indian race in these parts. Since 1853 these people had begun to settle at Cabacaburi, and in 1863 it was reported—‘There are *many Accawoios* coming from the interior to reside at this station’ (Waramuri). ‘Who can say,’ writes Mr. Brett, ‘what the effects may be on the tribes inaccessible to us, if these rovers receive and spread Christ’s Gospel in its power ? It is God’s hand that is working, as our teachers at each Mission thankfully acknowledge, saying : “We did not fetch them, but He has brought them to us.” He can do more if we ask in faith.’ Reading these words with the comment supplied by the marvellous ingatherings of the Paramunas, what reasons we have for sincere thankfulness and confidence that our labours will not be in vain in the Lord ! Of this movement it may hopefully, if not confidently, be said, taking up Mr. Brett’s words in a recent letter to the Bishop, that, ‘its results, under God, will be the spiritual conquest of Guiana, within and without our western boundary.’

“A considerable portion of the New Testament has been translated by Mr. Brett into some of the principal Indian dialects.”

FEW parts of England have not been visited during the last two or three years by the Rev. W. Stewart Darling, of Toronto. Those who have heard his vigorous and hearty advocacy of the Society’s claims will hear with concern that he has passed away. After a long tour as a deputation in the autumn, he left England to take charge of the Society’s Winter Chaplaincy at Sorrento. He never reached it, but was taken ill with a fever at Alassio, where he died in January.

ON the 2nd of February there were consecrated in St. Paul's Cathedral, the Bishop of Ely (Lord Alwyne Compton), and the Bishop for the Church of England in Japan (the Rev. Edward Bickersteth). The sermon was preached by the Rev. Dr. Paget, Regius Professor of Pastoral Theology in Oxford. The consecrating prelates were the Archbishop of Canterbury, the Bishops of London, St. Alban's, Hereford, Exeter, Lincoln, and Bedford.

Bishop Bickersteth, who is a son of the Bishop of Exeter, is a Fellow of Pembroke College, Cambridge, and an University prizeman. He was a member of the Cambridge Mission to Delhi in connection with the Society from 1877 to 1884, when the state of his health necessitated his return to England. Last year he was intending to return to Delhi, when the offer of the Japan Bishopric changed the direction of his return to the Mission Field.

MANDALAY news, we need scarcely say, is eagerly looked for as each Indian mail comes in. The Bishop of Rangoon's letter to the Society of December 31st was very important, and was published in several newspapers:—

"I was, indeed, cheered by your letter of the 4th inst., and sincerely trust that the special appeal for Burmah may produce very tangible results. As you will know, long before you receive this, Upper Burmah is annexed and is now British territory. This is a very important step, and affects the Missions of the Church very greatly. My diocese is vastly extended. At present it has an area nearly equal to that of Great Britain and Ireland, being reckoned at 100,000 square miles, with a population of about 3,200,000. The newly-annexed country will add to this an area of 192,000 square miles, and a population difficult to estimate, but probably between three and four millions. Mr. Colbeck has reached Mandalay, and was received in a very kind manner by the authorities. He seems to have been allowed quietly to take possession of the Society for the Propagation of the Gospel's property. He reports, 'all buildings are in good preservation, considering the absence of tenants. The church being better built, has suffered less than the other buildings.' He says that the Chief Commissioner is urgent about an English-teaching school, and I am telegraphing to Mr. Colbeck to begin one at once. We ought to occupy Bhamo, 300 miles north of Mandalay, and close upon a thousand miles from Rangoon; but I cannot possibly spare a man from our ranks for this outpost duty. We ought to arise and possess the land, but, alas! where are the men? I ought to have mentioned that the font given by our Queen to the church in Mandalay has

been found broken, and some of the small pillars are missing. I will take care that it be not only preserved, but reverently restored and placed in its former position in the church."

The urgency of the Society's appeal seems, we are thankful to say, to be winning the recognition of Churchmen. Up to February 22nd, £1,144 5s. 1d. had been received for the Special Mandalay Fund. This may be taken as a promising beginning. There is of course always a danger of slackening in receipts, but we would fain hope that in this case the lapse of time will not lead people to forget this great opportunity, but rather to realise more and more how vast it is. Seldom has the Christian Church had such a grand opening put before it. We cannot think that the Church of England will be too slow to make use of it.

A PUBLIC MEETING of settlers in the Gascoyne district, Western Australia, has arrived at a resolution which will give it an evil eminence. We have known of Church-people, who do not (as they call it) "believe in" Missions, of unbelievers who are opposed to any Christian effort, of degraded colonists who kill and outrage aborigines—it has been reserved for the respectable people of the Gascoyne district to agree to express by formal resolution their disapproval of a Mission to the natives, and to appeal to the Government against it; the cause being not their own infidelity, nor murderous wildness, nor any objection to the good and zealous leader of the Mission, the Rev. J. B. Gribble, but their thinking that the Mission is likely to render native labour less easily available than now! Such a consideration is balanced against the bringing of the priceless blessings of the Gospel of Christ to the minds, hearts, and consciences of the original inhabitants of Australia!

COLON CHURCH, we are glad to hear, is now available again for the services, which the Panama Revolution had interrupted. The Bishop of Jamaica has sent us a copy of the Rev. S. Kerr's Report. The Superintendent of the Panama Railway has undertaken that the church shall be repaired. Mr Kerr "found the church in a filthy state, the communion-table,

rail, prayer-desk, and lectern broken up, and the walls blackened."

The *Mission Field* for June last contained an account of the Revolution, written by Mr. Kerr, and in the number for the previous January there were views of the church and town.

Mr. Kerr's Report contains an account of a terrific storm at Colon, in which much shipping was destroyed, and some sixty lives lost.

WE have received a copy of the Charge delivered by the Bishop of Lahore last November, on the occasion of the formal opening of the Chapter-house for the Cathedral.

As usual, it is full of learning and wise counsel. The passage upon the future of the Episcopate in India is especially valuable, in which his lordship earnestly expresses his hope that the verdict may be "One Church for India." One Church, not two—a native and an English.

AS patrons of the benefice of Sutton, which is of the value of £1,050 per annum, with a Rectory-house, the Principal and Fellows of Hertford College, Oxford, offered it to the Bishop of North Queensland. Dr. Stanton has declined what, but for his devotion to his work, must have been a most tempting offer, and has been warmly thanked by his Diocesan Synod. He could indeed be ill spared from the diocese in which he has done, and is doing, so much.

ON April the 8th the Rev. J. Bridger proposes to sail from Liverpool for Canada with a party of emigrants.

ST. MATTHIAS' DAY is fixed for the Consecration of the Rev. E. T. Churton as Bishop of Nassau in the chapel of Lambeth Palace.

WEDNESDAY, the 9th of June, has been fixed by his Grace the President as the date for the Society's Annual Public Meeting, which is to begin at 3 p.m.

REPORTS RECEIVED.

Reports have been received from the Rev. H. C. Carlyon, Y. K. Singh and T. Williams of the Diocese of *Lahore*; J. Diago, A. Gadney, C. King, G. Ledgard, H. F. Lord and J. D. Lord of *Bombay*; R. Balavendrum, M. J. Bywater, C. W. Fowler, W. H. Gomes, W. Howell, J. Perham and J. L. Zhender of *Singapore*; H. J. Foss, A. Lloyd and A. C. Shaw of *Japan*; R. M. Clark A. A. Dorrell, J. A. Hewitt, A. Jeffery and B. C. Mortimer of *Capetown*; S. W. Cox, J. Gordon, A. Lomax, A. J. Newton and W. C. Shaw of *Grahamstown*; S. M. Samuelson of *Zululand*; G. Mitchell and T. Woodman of *Bloemfontein*; R. B. Morgan of *Sierra Leone*; S. J. Hanford and H. Holloway of *Fredericton*; W. C. Barnard, W. J. Forsythe, M. M. Fothergill, J. Kemp J. P. Richmond of *Quebec*; S. E. Knight, A. Osborne and W. M. Tooke of *Algoma*; R. Inkster of *Saskatchewan*; J. H. Read of *Nova Scotia*; J. Cunningham, J. Godden, J. C. Harvey and R. Temple of *Newfoundland*; F. H. Barnett of *Antigua*, and C. G. Curtis, Missionary at *Constantinople*.



ANNUAL MEETING.

THE Annual Meeting of the Society was held at 19, Delahay Street, on Friday, February 19th, at 2 P.M., the Lord Bishop of Carlisle in the Chair. There were also present the Bishop of Colchester, the Bishop of Pretoria, Bishop Bickersteth of Japan, Bishop Perry, Bishop Bromby, F. Calvert, Esq., q.c., Rev. B. Compton, Sir C. P. Hobhouse, Bart., *Vice-Presidents*; Rev. J. W. Ayre, Rev. B. Belcher, C. Churchill, Esq., Canon Crosse, Sir W. R. Farquhar, Bart., General Gillilan, C. C. Ferard, Esq., Hon. and Rev. J. W. Leigh, General MacLagan, Rev. J. Frewen Moor, Lieut.-General Nicolls, Prebendary Salmon, H. C. Saunders, Esq., q.c., Lieut.-General Sawyer, Rev. J. H. Snowden, Rev. J. Storrs, Lieut.-General Tremenheere, c.B., W. Trotter, Esq., Precentor Venables, and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. F. K. Aglionby, Rev. S. Arnott, Rev. G. W. Bell, Rev. H. J. Bird, Rev. G. C. Blaxland, Rev. J. S. Blunt, C. J. Bunyon, Esq., Rev. C. H. Campion, T. Charrington, Esq., R. Cust, Esq., Rev. T. Darling, Rev. E. S. Dewick, Rev. G. M. Drought, Rev. J. J. Elkington, Rev. W. W. Elwes, Rev. Canon Elwyn, C. F. Fellows, Esq., J. F. France, Esq., Rev. W. F. Fraser, Rev. W. C. Furneaux, Rev. F. B. Gribbell, Rev. J. T. Harding, Rev. R. S. Hassard, Rev. G. P. Haydon, Rev. T. W. Herbert, Rev. S. Coode Hore, Rev. Dr. A. Jones, Rev. H. Jones, Rev. J. Kidd, A. C. King, Esq., H. Laurence, Esq., Rev. C. Leveson, Rev. J. Maconechy, Rev. A. C. Maitland, Rev. B. Maitland, Rev. H. D. Murphy, A. North, Esq., J. Oldfield, Esq., Rev. J. B. Parker, Rev. H. Rowley, C. Richardson, Esq., Admiral Robertson-Macdonald, Rev. O. E. Slocock, Rev. G. J. Storey, Rev. Dr. Townesend, G. G. Tremlett, Esq., Rev. D. Trinder, Sir C. Turner, G. B. Twining, Esq., Rev. T. Vincent, C. Knight-Watson, Esq., Sir W. H. White, c.B., J. Wigan, Esq., Rev. C. H. Wilkie, Rev. J. Williamson, Rev. A. Wilson, Rev. J. B. Wilson, Rev. R. Wood, *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The Auditors' Report for the year 1885 was presented by C. J. Bunyon, Esq.

3. The Treasurers' Report for the year 1885 was presented by A. A. D. L. Strickland, Esq., showing the Society's Receipts, as follows :—

| GENERAL FUND:— | | | £ | s. | d. |
|---|--|--|---------|----|----|
| Collections, Subscriptions, and Donations . . | | | 78,006 | 8 | 1 |
| Legacies | | | 19,639 | 18 | 0 |
| Rents, Dividends, &c. | | | 4,179 | 6 | 8 |
| Total Receipts for the General Fund . . | | | 101,825 | 12 | 9 |
| SPECIAL FUNDS. | | | 16,146 | 2 | 11 |
| Total Receipts | | | 117,971 | 15 | 8 |

In addition to the above, the Society's Treasurers had received for Invested Funds, held by the Society as a Corporation, for Specific Trusts, by request, the sum of £1,504 6s. 9d.

Some remarks upon these figures will be found under the Notes of the Month. Comment was specially made at the meeting on the Income of the Society's General Fund for the first time passing £100,000, and being by several thousand pounds larger than it had ever been before.

4. Agreed that a copy of the following resolution be sent to the wife of Bishop Hannington, of Eastern Equatorial Africa :—

“That the Society for the Propagation of the Gospel has heard with feelings of deep sorrow the reported death of Bishop Hannington; and, while hoping against hope that the report may not be true, presents to Mrs. Hannington an expression of its respectful condolence, and of its high sense of the self-sacrificing spirit exhibited by this noble-hearted servant of Christ.”

Agreed to forward a copy of a similar resolution to the Church Missionary Society.

5. The surviving Vice-Presidents were re-elected, and the following were elected Vice-Presidents for the year :—The Bishop of Meath, the Bishop of Niagara, the Bishop of Brisbane, Bishop Bickersteth for Japan, the Bishops-designate for Nassau and Bloemfontein, Bishop Kelly, Bishop Cramer-Roberts, and Bishop Marsden.

6. The Bishops of the Episcopal Church in the United States of America were elected Honorary Associates of the Society for the year.

7. The Rev. Prebendary Kempe, H. Barnett, Esq., A. A. D. L. Strickland, Esq., and H. W. Prescott, Esq., were elected Treasurers; C. J. Bunyon, Esq., R. M. Harvey, Esq., Egerton Hubbard, Esq., and H. Wood, Esq., Auditors; the Rev. H. W. Tucker was re-elected Secretary, and W. F. Kemp, Esq., and the Rev. E. P. Sketchley, were re-elected Assistant-Secretaries; and J. W. Ogle, Esq., M.D., the Society's Honorary Consulting Physician, was requested to continue his valuable services.

8. The Secretary announced that the following Vice-Presidents were nominated by the Standing Committee to preside at the Monthly Meetings in the absence of any Bishop holding an English see :—Lord Robartes, the Bishop of Colchester, and the Rev. B. Compton.

9. The following were declared to be re-elected members of the Standing Committee :—The Rev. Dr. Forrest, Sir Bryan Robinson, and W. Trotter, Esq.; and the following were declared elected :—J. M. Clabon, Esq., Sir

C. A. Turner (formerly Chief Justice of Madras), Sir William H. White, C.B., the Master of the Charterhouse (Canon Elwyn), and the Rev. J. M. Burn-Murdoch.

10. The elections of Representatives for the following dioceses were reported :—

Durham—Rev. Canon Chester and R. K. A. Ellis, Esq. ; *Hereford*—Rev. H. W. Phillott and W. Layton Lowndes, Esq. ; *Lichfield*—Ven. Sir Lovelace T. Stamer, Bart., and Thomas Salt, Esq. ; *Lincoln*—Rev. Canon Venables and W. C. Lane Claypon, Esq. ; *Llandaff*—Rev. J. T. Harding and Rev. C. J. Thompson ; *London*—Rev. W. Panckridge and Rev. J. H. Snowden ; *Manchester*—Very Rev. Dean Oakley and Ven. Archdeacon Anson ; *Newcastle*—Hon. and Rev. Canon Grey and Captain Norman, R.N. ; *Norwich*—Rev. W. J. Stracey and S. Westthorp, Esq. ; *Oxford*—Ven. Archdeacon Randall and Rev. C. J. Bourke ; *St. Alban's*—Rev. Canon Perry and T. Jackson, Esq. ; *St. Asaph*—Rev. Canon Howell Evans ; *Truro*—Rev. Canon Hockin and E. Carlyon, Esq. ; *Worcester*—Hon. and Rev. H. Douglas and A. Baldwin, Esq.

11. Resolved that the cordial thanks of the Society be offered to the Treasurers, Auditors, and Honorary Physician for their services during the year.

12. Resolved that the cordial thanks of the Society be given to the following Deputations for the valuable assistance which they have rendered to the Society during the past year, by preaching sermons or addressing meetings :—

Rev. T. Abraham, Bishop of Antigua, Rev. W. F. Armstrong, Archdeacon Badnall, Rev. C. W. K. Baker, Ven. J. Baly, Rev. C. G. Barlow, Rev. C. R. Baskett, Rev. W. Beck, Rev. J. A. Bell, Rev. W. C. Bell, Rev. C. J. Betham, Rev. E. B. Bhose, Rev. G. Billing, Archdeacon Blyth, Rev. W. H. Bray, Rev. H. B. Bromby, Rev. J. Cave Browne, Rev. W. F. Clay, Bishop of Colchester, Rev. J. W. Coe, D.D., Rev. Astley Cooper, Rev. W. H. Cooper, Bishop Cramer Roberts, Rev. W. Crompton, Canon Dart, Rev. J. Denton, Rev. E. H. Dodgson, Rev. J. D'Ombrian, Archdeacon Druitt, Rev. F. W. T. Elliott, Rev. W. W. Elwes, Rev. F. J. C. Fenton, Rev. E. J. Fessenden, Rev. W. Floyd, Rev. Dr. Forrest, Rev. H. R. Forster, Rev. J. W. Gedge, Rev. W. E. Glascott, Rev. F. C. Green, Rev. J. Gribble, Rev. Dr. Hale, Rev. H. R. Hanson, Rev. M. Hare, Rev. Dr. Harwood, Rev. J. F. Hocter, Rev. F. Hopkins, Rev. E. P. Howes, Rev. B. Hunter, Rev. T. B. Jenkinson, Rev. C. Johnson, Rev. W. Leeming, Rev. J. P. Legg, Bishop of Llandaff, Rev. J. A. Lobley, Rev. A. Mackintosh, Rev. T. P. Massiah, Bishop of Melanesia, Rev. J. G. Mills, Bishop Mitchinson, Bishop of Nova Scotia, Rev. J. Owen, Rev. J. Padfield, Rev. W. P. Pearce, Ven. Archdeacon Pinkham, Rev. G. C. Reynell, Rev. J. B. Seaman, Rev. T. W. Swift, Rev. C. Taberer, Rev. J. Taylor, Rev. J. H. Taylor, Sir C. Turner, Rev. L. Tuttiett, Rev. C. Walford, Rev. H. J. Wale, Rev. H. C. M. Watson, Rev. W. T. Webb, Rev. A. G. E. Westmacott, Rev. G. C. White, Rev. J. C. Whitley, Rev. T. W. Windley, Rev. R. R. Winter, Rev. A. Wright.

13. Power was given to affix the Corporate Seal to certain documents.

14. Titles for Holy Orders were granted to Samuel Devasagayam Pillay, and David Vadanayagam, in the diocese of Madras.

15. The Right Rev. E. Bickersteth, the newly-consecrated Bishop of the Church of England in Japan, addressed the Society. His lordship spoke of the Missionary brotherhood which he proposes to establish in Japan ; of the neighbourhood of the almost virgin field of Corea ; and of the necessity for developing Mission work among women as early as possible in Japan.

Alluding to the rapidity of the growth of the Japanese Missions in the very short time that has elapsed since their foundation, and the remarkably early beginnings of self-support, and the native ministry, he pointed out that numerous problems called for anxious consideration both in England and Japan. He instanced the need of some unity of system in the Native Church organisation in the Missions of the two English Societies and that of the American Church; the question of distinction between English and Japanese Church-people in Japan, and the possible danger of their appearing to be not one Church, but two; the question of discipline in the native churches; the eventual need of the emancipation of the Japanese from strict adhesion to translations of the English formularies; and the relation of the Church to other religious bodies in Japan. The Bishop, after speaking of the great value to Missionaries of meeting one another from time to time for devotional purposes, asked for the Society's prayers on behalf of himself and his diocese.

The Bishop of Carlisle, in the name of the Society, thanked the Bishop for his address, and cordially wished him God-speed in his work. He also expressed like good wishes in regard to the return to his diocese of the Bishop of Pretoria, who was present.

16. It was announced that the Society's Special Appeal for the re-opening of the Mandalay Mission had in less than a month since its issue resulted in gifts to the amount of £1,130, and that it is estimated that £2,000 *per annum* will be required.

17. In accordance with the 32nd Bye-Law, a copy of the Society's Regulations was laid upon the table.

18. All the candidates proposed at the meeting in December were elected into the Corporation. The following were proposed for election in April :—

The Rev. John Richards Jones, St. Bride's, Netherwent, Newport, Mon.; Rev. J. C. Edghill, D.D., Chaplain-General, War Office, S.W.; Sir Thomas Brocklebank, Bart., Greenlands, Holm Rook, Carnforth; Rev. Canon P. R. Robin, Woodchurch, Birkenhead; Rev. J. Hawkins Hill, Balfour Lodge, Flodden Road, Camberwell New Road, S.E.; Rev. J. G. Trotter, Polesworth, Tamworth; Rev. Constantine Frere, Finningham, Stowmarket; Rev. W. J. Mayne, Sherborne, Northleach; Henry Tasker, Esq., Brasted, Maidstone; Rev. George Linton, Corsham, Chippenham; J. H. Knowles, Esq., Groves, Hull; H. Harriman Ayre, Esq., The Avenue, High Street, Hull; Rev. William Basset, Frimley, Bagshot, Surrey; Rev. John Wylde, St. Saviour's, Leeds; Rev. Hercules S. Butler, St. Barnabas, Holbeck, Leeds; Rev. Edwin T. Birch-Reynardson, St. Peter's Parish Church, Leeds; D. H. Clutterbuck, Esq., Monk's Park, Corston, Bath; G. Stuckey Lean, Esq., 14, Lansdown Crescent, Bath; G. Burningham, Esq., Widcombe Hill, Bath; Russell Duckworth, Esq., J.P., The Cloisters, Bath; Rev. C. Barrow, 11, Lansdown Crescent, Bath; and William Daubeney, Esq., Stratton House, Park Lane, Bath.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

APRIL 1, 1886.

A SIX DAYS' WALKING TOUR, TWENTY MILES FROM THE EQUATOR.

EXTRACTS FROM THE JOURNAL OF THE BISHOP OF SINGAPORE
AND SARAWAK.

SAHU MISSION, ON THE UNDUP RIVER, SARAWAK,
July 29th, 1885.



AT 4.30 A.M. we were astir, hoping to be off on our six hours' walk as soon as it was light, so as to have got over some of the ground at least before the sun became very hot. As so often happens, the earliness of some of us was made fruitless by the laziness of others, for it was a quarter past six before we started. Our destination was Dor, a settlement of the Dan Dyaks, to whom Mr. Howell has been carrying the Gospel of God this year with much success. It is little more than nine months since he first went amongst them, and already some scores at Dor and Pua-Ai have believed and been baptised.

Our walk was through a very varied country. It began with a couple of miles of swamp, which had to be passed, as usual,

on *batangs*, i.e. trunks of young trees, put lengthways upon the track. The effort to keep one's balance on these for a long time is always very fatiguing. It was quite a relief to have a hill of some 700 or 800 feet to mount, Temudok by name. We got a beautiful view of all the hill country of the Undup from the summit, and saw where our destination lay behind another hill, called Nimang, about twice the height of the one we were on. The sun was very hot, and there had been a long drought, which made the little streams we passed muddy and undrinkable. By twelve o'clock, when we were all pretty nearly used up, especially the Malays of my crew, who were carrying baggage, we began to get near Dor, and soon had reached the river of that name, a little above the village.

The water was abundant and clear, running over bright pebbles. How delicious it was! And the bath in it made us forget that we had just been walking for six hours under the sun, about twenty miles from the equator. At the village the people were very hearty. They have built, entirely at their own expense, a nice little house for Mr. Howell. It contains two rooms, one for the Missionary to eat and sleep in, and the other, which occupies three-fourths of the whole space, for the people to assemble in either for worship or for teaching, or for simple talk. A portion of this room is separated from the rest by a rough movable screen, and serves as a sanctuary. It is a good plan, and may well be adopted in all similar cases. The afternoon, after a short rest, was spent in talk, in administering much medicine, and visiting the Dyak house. Mr. Crossland, the late Missionary at Sahu, had much medical knowledge and skill, and Mr. Howell, who has not so much, finds that more is expected of him in this way than he is at all able to perform. In the evening, when the men had come home from the farm, we gathered all the folk to the little Mission House, and I confirmed twelve persons. They seemed, by their answers to the questions I put to them, to be well prepared and sincere. They are the first-fruits of the Dan Dyaks. Many more have been baptised, but they were either children, or absent on some business; or, for some reason or another, not quite ready for confirmation.

Thursday, July 30th.—We went on about 9 A.M. to the next village of the Dan people, Pua-Ai by name. It is prettily situated at the foot of the Klingkang Mountains, the boundary between the Sarawak territory and Dutch Borneo. Our proceedings at Pua-Ai were almost exactly the same as at Dor the day before. The community is larger, and there were twenty-two confirmed. These folks also have built a little Mission House, but it is larger and better than the one at Dor, and they have decorated the sanctuary with curious native carving and painted scroll work. It is roughly done, but not altogether inartistic. It was more pleasing to my eye than any conventional English church decoration would have been in such a place.

Friday, July 31st.—We had a very long walk to do, and so started pretty early—6.30 A.M. The path at first was through a pass between the Klingkang Mountains and Nimang. I have no doubt the scenery would be very picturesque if it could be seen, but the way lies chiefly through old jungle, and nothing but the forest is visible. About eleven o'clock we were at the highest point, and in a clearing, and then a very fine view disclosed itself. We went down the hill towards the Undup Valley, and came to a most romantic spot where two mountain streams met. The water was most valuable to us, for the way had been long, and the sun was very powerful. After a short rest here, we went on and got to the Undup River at Sungei Tandok about 1 P.M. This is the largest village on the river. No Christian work has been done here yet, but Mr. Howell hopes to be able to make a beginning in the coming year. A noisy Dyak feast was going on, so we would not go into any of the houses, but took our mid-day meal in the great war-boat of the village, which was drawn up under a shed. We soon had an admiring crowd round us, and from the good feeling they expressed there seemed to be reason to hope that Mr. Howell's message will be well received, when he is able to deliver it. We went on again to Sungei Reboh, which is about two hours further up-stream. The path was a new one cut through the jungle last year, as a more direct way of escape for the women and children of the Upper Undup in case of a raid upon them

by some of the border tribes, which they are constantly expecting. The Raja talks of a "demonstration" thereabout this autumn, in the hope of frightening the disorderly into giving up the ringleaders, but I hope it will not be necessary. We arrived at Sungei Reboh about 4 P.M., and were warmly welcomed by Apai Tajah, the head man, a Christian of some ten years' standing. In the evening I confirmed five in the little chapel.

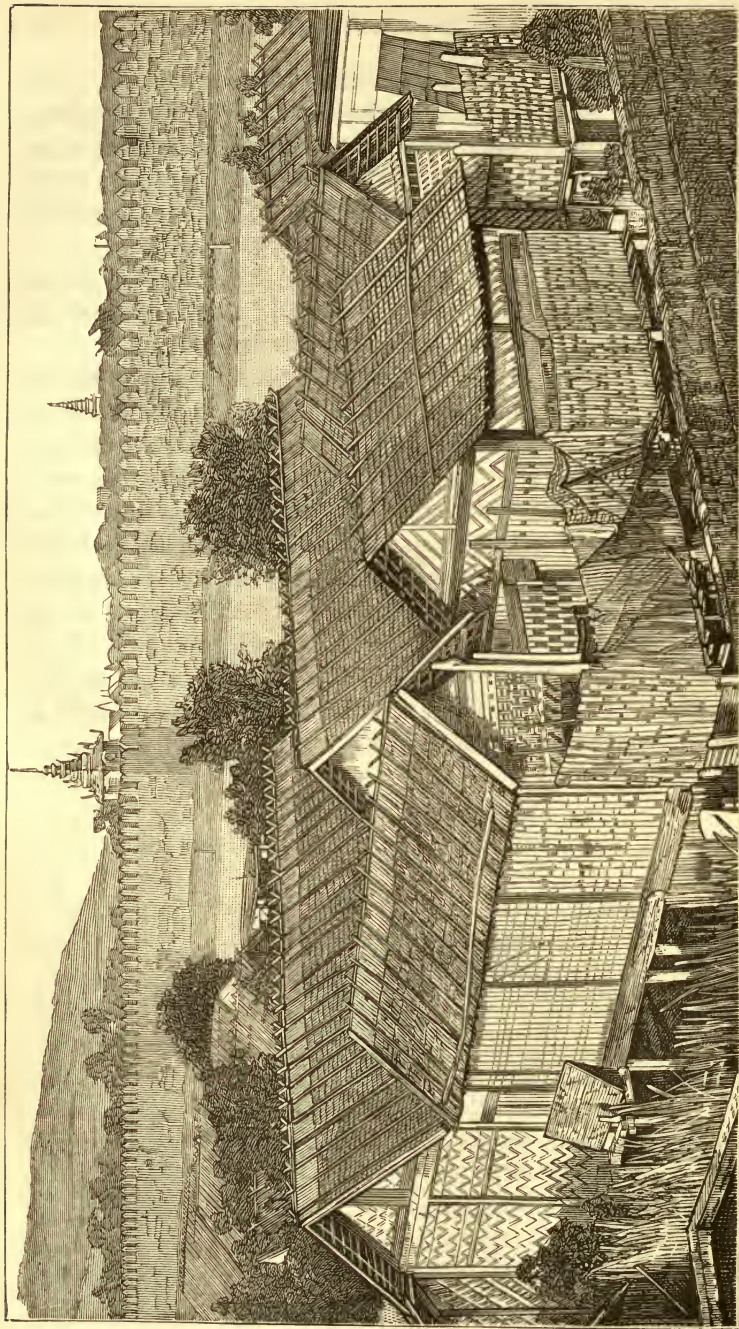
Saturday, August 1st.—Holy Communion early with the Christians of Sungei Reboh, and then walked on to Paku, which is only an hour and a half off. It is necessary to ford the Undup five times between the two places, but there was no difficulty in doing this, as the water was very low. Old Pidan, the head-man of Paku, and his people were in good case, excepting that they had quarrelled with the people of the other house. In consequence of this, our numbers were smaller than usual. This is the last house (or village) on the Undup. The people live in perpetual fear of the frontier tribes. They have made a stockade round the house enclosing the little church and rest-house. At night, when we had had a late service, and the people, after some further talking, were leaving us, old Pidan said, "By the way; have you got any spears here?" "No," we said. "What do we want with spears?" "The enemy!" old Pidan said; "the enemy! How do you know they will not attack us to-night?" He thought us a little foolhardy, I think, when we laughed at his fears, and insisted upon being allowed to go to bed without weapons. Of course there was no real danger. There is a little boy here, a grandson of Pidan's, named Banta. He is a great favourite of mine, and I have tried year after year to get him to come to one of our schools to be educated. But there is too much of the wild Dyak in him, and I have hitherto failed to persuade him. It was, perhaps, not altogether without a hope that my arguments would be strengthened by a present, that I gave him a little bright metal match-box with a spring fastening which I had carried about for years. It was delightful to see the supreme pleasure and pride which this small possession gave the child. It did not alter his opinion about the desirableness of going to

school so far as I know, but it made him very happy. The next morning at early service, while Mr. Howell was preaching, I happened to catch sight of my little friend furtively opening and shutting the spring of his little box, and looking up every now and then to see if he was observed. Certainly there is in him some of the stuff of which school-boys are made.

Sunday, August 2nd.—After early service and Holy Communion with the Paku people we walked on to Klaren, which is about eight miles off, and there had evening service.

Monday, August 3rd.—Starting at 6.30 A.M. we walked to Sigah, which we reached at 10 A.M. Here is the latest of Mr. Howell's little Mission chapels. We spent some time with the people in the house, and arranged with them to go down to Sahu, which is not far off, for confirmation the next day. Then Mr. Howell and I got into a small canoe, and reached his house about one o'clock. Thus our walking tour of six days has been successfully accomplished, thank God! I have dropped all my feverish symptoms somewhere among the pleasant hills of the Upper Undup. We have found Jantony, the new catechist, a valuable assistant everywhere, and I am glad to see that he is generally respected by the people.





MANDALAY—CITY WALL FROM WESTERN SIDE, SHOWING ORDINARY BURMESE BAMBOO HOUSES.



MANDALAY.

LETTER FROM THE REV. JAMES A. COLBECK, DATED 12TH JANUARY, 1886. — THEEBAW'S SURRENDER. — GOING UP THE IRRAWADY. — THE CHURCH AND MISSION BUILDINGS. — THE FIRST SERVICES. — THE SPLENDOUR OF THE PALACES. — THE GOLDEN PAGODA. — THE PROCLAMATION. — NATIVE CHRISTIANS DURING THESEVEN YEARS. — QUEEN VICTORIA'S FONT.

AFTER fighting at two or three other places, the troopships got to Sagaing and Ava, where there were three forts, and many thousands of Burmese soldiers. It must have been a strange sight. The Burmese on the banks drawn up in line of battle, their gilt helmets gleaming in the sun, with the many coloured umbrellas which show the rank of officers ; and on the river our twenty steamers full of men, waiting only the word of command to hurl death and destruction at the enemy. Suddenly a Burmese steamer came down with a flag of truce and the fight was put off for that day. General Prendergast gave King Theebaw one day to consider whether he would surrender himself, his capital, kingdom, and army, or fight. Next day the same thrilling scene took place—thousands of men within gunshot of each other. The appointed time expired, and the order was given "Load." But the officers felt it would be a simple massacre of the Burmans and did not say "Fire." The suspense was awful. Then at the most critical moment another flag of truce appeared, and Burmese officers of state came to say that the King accepted the terms of peace and would give himself up. The Burmese army was disarmed, and our soldiers proceeded to Mandalay.

General Prendergast and Colonel Sladen went into the palace, and found all in confusion. The attendants of the king and queens were engaged pillaging the treasures, gold, rubies, and beautiful silks, and destroying mirrors, lamps, costly carvings, and curiosities, which people at home would give much to see.

Colonel Sladen slept one night in the palace, near the king, to protect him, and a guard of our men was placed at the gates. Next day the General came and gave Theebaw ten minutes to get ready to leave his country. It took, however, three-quarters of an hour, then a procession formed : the British flag, the General and his staff, the king, holding his two wives, one by each hand, the queen-mother, Colonel Sladen, then a

crowd of ministers of the court, maids of honour, British officers, and others, which moved past the great throne, down the palace steps, through a long lane of our soldiers presenting arms, with fixed bayonets; and so on till the king and his party were got into bullock-carts and taken under a strong guard to the steamer *Thooreah*, which was waiting to receive him. The people of the city at first seemed bewildered, then as they realised what was taking place many burst into tears and threw themselves sobbing on the ground, bewailing the loss of their master, cruel and wicked though he had been.

The *Thooreah* reached Rangoon on December 4th, and I, having been summoned over from Moulmein and having finished examining the native catechist students at the Rev. John Fairclough's seminary at Kemmendine, took my passage on the return of the *Thooreah* for Mandalay, on December 10.

It was amusing, yet sad, to find, whenever we went ashore, the greatest incredulity as to the capture of the king. The Burmans said, "It is impossible, the king is too powerful, and he has celestial warriors to fight for him, with weapons no man can resist." Yet in spite of themselves they had to believe it, except a few who were persuaded that we had got a false king, and that Theebaw was hiding himself.

This was within our own territory, but when we got as far as Thayetmyo, our frontier station, there was no disbelieving that the British had overcome the king's power. Sunken barges, stranded steamers, ruined forts, burnt villages, showed the fiery track of war, beginning just outside our boundary, and wherever we landed we wandered about half a village sometimes, without finding any but miserable old people, too poor to be robbed, too old to flee. Their greatest sufferings were from the Burmese soldiery, who, when driven from their posts, set the places on fire and retired, plundering every village they passed through. These evil and desperate men, perhaps maddened by despair, hunger, and misery, turned bandits, or as they are called in India "dacoits," and in this way the men of one village plundered the weaker villages round, and were in turn plundered by their stronger neighbours.

We saw the scene of the fight at Minhlah; a strong British guard was in the fort, and the poor people were being fed in return for their labour in strengthening the entrenchments of our camp. I tried to find some orphans of the dead Burmese soldiers, but the people were too afraid to speak and tell me the truth, so I found out very little. While I was on shore, only an hour or two, several gangs of dacoits were brought in, and the hard martial law was that if they were discovered pillaging with violence, they were to be shot. Some were shot, but I hope not many.

At the next stoppage, Magwè, December 17th, the people were utterly destitute of rice, *i.e.* their bread, and were living on the pith of a palm-tree ground up into a powder with a little teil seed, which is food for cattle; they might catch a little fish, but for curry (which means your meat, eggs, bacon, butter, cheese) they had to gather the leaves of trees. Very few men were there, they had been carried off by force, and dacoits

had come and taken money, clothes, food—in fact everything they could lay hands upon. You may imagine what distress was likely to ensue to the children and weakly people.

We were glad to find higher up the river, where there had been no fighting, that the people were better off, and at the most important places small garrisons of our troops were established to keep the surrounding country in order.

On December 22nd we arrived opposite Ava and Sagaing, and a number of officers came on board to get news, and to spend a happy hour. We had to anchor for four hours because the king's troops had blocked the river with sunken boats and barges,* and the clear way was occupied by a gunboat of ours which had got aground. One of the officers was Lieutenant Cockeram, who I am sorry to say was killed in a fight near Sagaing a few days after. He was when we saw him as happy as could be.

From Sagaing we could see the "heliographing" on Mandalay Hill. This is a simple, yet clever way of sending messages by flashes of sunshine on reflectors. These messages can be sent at a flash sixty miles in India, from one high place to another, the sun is so bright and strong—like telegraphing without wires.

Getting near Mandalay I felt a little bit sick at heart and sad, for I had left loving hearts and pleasant work, and a nice church and schools at S. Augustine's and S. Agnes's, Moulmein, and I did not know what to expect now in Mandalay. The chancellor of the French consulate came on board and said, "There is no longer any English church, it is all ruined." My spirits fell lower. But I breathed a prayer as I landed for the third time in Mandalay, and after Mark Dovroosawmy, a student from Kemmendine, who was my companion and helper, had bustled about in the confusion ashore, we got our little baggage landed, and took a bullock-cart for the town. I did not at first remember the route, but before long I saw a familiar object. Now what was it? Yes, you are right. It was the tall, square tower of the church, looking as sturdy and strong as ever—so much for the monsieur. Probably he had never looked for the English church, so he had never seen it.

Before long I paid it a visit. It was dusk, and my companions were fearful of dacoits in the dark corners, but I would go inside to say a thanksgiving, and my spirits rose, as on hasty examination I found very little damage done beyond seats, windows, and doors taken away, and glass broken. The church was built by the old King of Burma, Min-dohn-Min, at the persuasion of the Rev. Dr. Marks; and with the clergy-house, schools, and compound, will, as long as it shall last, be a striking memorial of the grand liberality of the king, and the determined perseverance and energy of the first Missionary of the English Church in Upper Burma.

In a few days I got possession of the church and other buildings, and set to work to get them swept, washed down, and made ready for occupation; but in the meantime had to do what falls to the lot of very few Missionaries or clergymen, viz., to preach and conduct services in the royal

throne room of the palace; in the Golden Monastery; and from the steps of the royal pagoda. It seems almost like an enchanted dream, yet it is sober reality, with a stern background of visits to sick and wounded, the tramp of soldiery, the distant thunder of guns, and volleys of small arms telling of bloodshed and death. Perhaps it will seem stranger hereafter than it does now, but have patience with me and you shall hear the whole story for yourselves.

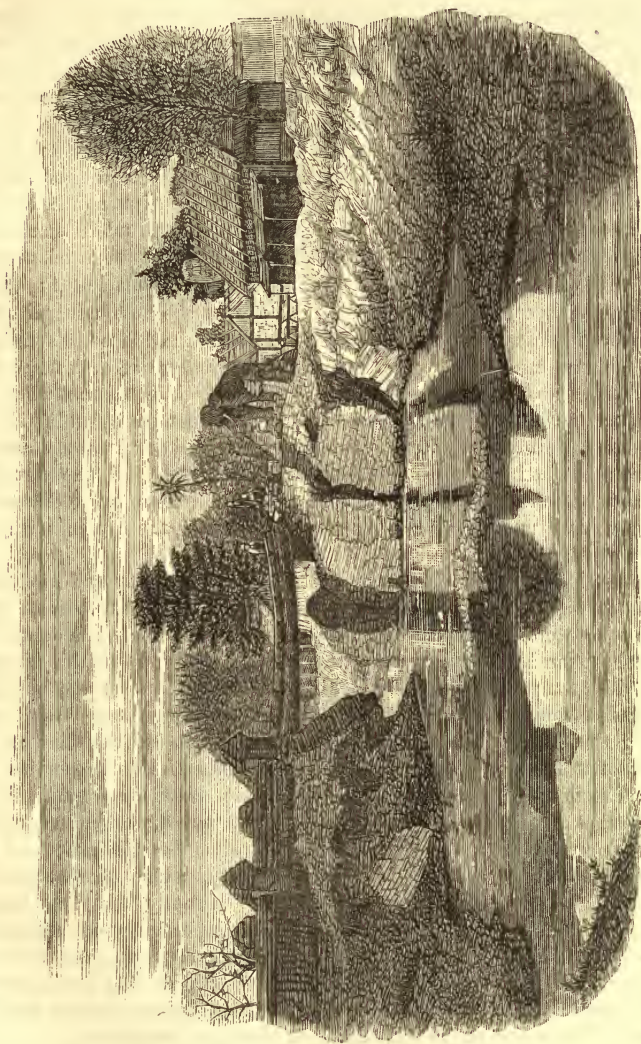
I must tell you that the Burmese are very strict in their observance of ancient customs, and almost worship their king and his palace. No one until now has ever been allowed to enter the palace with his shoes on, except the king. Even ambassadors from foreign countries, and generals of our army, have had to leave their swords at the palace gate, take off their shoes, and sit upon the floor of the audience chamber when the king gave them an interview. The highest ministers of the kingdom had to speak to the king in the attitude of worship, with hands palm to palm, and eyes directed to the ground. But since the Sunday before Christmas, 1885, the parade service for the palace garrison has been held in this grand throne room; the clergyman standing just below the throne, the officers to the right and left of him a step lower down, and the soldiers—artillery with side arms, infantry with their Martini-Henry rifles ready for action—have occupied places where the king's chief officers used to lie prostrate, each at his post, before their master.

The hall itself is of wood upon a brick platform, with splendid teak posts running up high above and completely covered with gold-leaf and vermilion; the floor is terraced in steps for the various ranks of courtiers; three sides of the pavilion are open, the fourth or west side being occupied by a gilded screen, through which, by a perforated doorway, the king used to come out to sit upon the throne which is raised about six feet above the surrounding floor, shadowed by a white-laced canopy, and with nine stands for placing the nine white umbrellas, the sign of royalty. The throne itself sparkles and glitters with gold and mosaic of various devices worked in glass, and over the throne a splendid seven-roofed spire tapers off with graceful elegance, topped by a gold vane and umbrella studded with precious stones.

From the foot of the throne we could see right down through the court-yards, through the double gate of the palace, to the east gate of the city, to the Shan Hills, and so on to the sun-rising. One thinks of Solomon's magnificence, his folly, and his fall.

The field chaplain, the Rev. E. Beatty, asked me to help him, which I gladly did, and can never forget Christmas and New Year 1885-6 in the palace of Mandalay. On the Sunday after Christmas I preached from the text, S. John i. 12, "As many as received Him to them gave He power to become the Sons of God, even to them that believe on His Name," and in the course of the sermon asked the soldiers to compare two scenes: one, which you all know so well, the Child of the Blessed Mary at Bethlehem, poverty stricken, and in the manger—no pomp, no guards, no palace—yet that child was the Creator of the universe, and our highest happiness is to

be inheritors of His kingdom, partakers of His nature. The second scene was such as the palaces here have often seen since Aloungpayah began his conquests in 1753—heirs of his line, cradled in gold and jewels, the



BRIDGE OPPOSITE THE BRITISH RESIDENCY, MANDALAY.

kings called kings of righteousness, lords of life and death, before whom the world trembled, whose favour was health and wealth to those whom they smiled upon. But look now—one month has seen the earthly kingdom

collapse ; and those who rested their hopes on it fell with it. Our kingdom must not be the worldly and perishing, but an unshakable eternal kingdom. We are to be sons of God, members of Christ, heirs of heaven, and by holy baptism have entered upon our privileges.

[Royal Princes are not only placed in cradles of gold, but often buried in gold-plated coffins. The late king, Min-dohn-Min, was so buried. Three of King Theebaw's children who died very young are buried in tiny gold coffins in one of the palace gardens. Guards were put over these burial places for some time after we took Mandalay.]

After the parade service, there is every Sunday a celebration of the Holy Communion in a beautiful little monastery, called now the "Golden Pagoda Chapel." It is a copy on a small scale of the Hpoonghee Kyoung (or Monastery) in which Theebaw spent some years as a Buddhist monk, in yellow robes, before he became king. A photograph has been taken of it, and I will if possible get a copy and send it with this letter ; but no photograph can convey the sparkling beauty of the gold and glittering inlaid work. This building also was very sacred in Theebaw's time, so now it is found convenient, quiet, and clean, to use for our holiest services. Behind the temporary altar is a white screen ; I did not know what was behind, so I pulled the curtain aside, and lo ! there were splendid images of Gaudama—brass, and gold washed marble, with imitation ruby, diamond, and emerald settings to the borders of the drapery of the figures—Theebaw's private property, probably, and apart from being images of Gaudama, they were very valuable and handsome, their placid features looking worthy of a holier faith.

The next Sunday, January 3rd, 1886, was a very busy one for me, as Mr. Beatty was out with one of the flying columns sent to catch a lot of dacoits who were disturbing the country to the east of Mandalay and among the Shan Mountains. On Saturday we went out to the camp of the (67th) Hampshire Regiment, which lies to the east of the city, and there had the best night's rest we had had for a long time. On Sunday morning the soldiers, fully armed, and with helmets on all the time on account of the sun, stood out in the open, while I said the service and preached from the steps of a pagoda, with a big drum for a pulpit. The first lesson was Isaiah xlii., and contained some verses wonderfully appropriate to our position. We were actually using the monastery of the Burmese Tha-tha-na-baing (or Archbishop) as headquarters of the regiment, and just before us was the "A-too-ma-shu" Kyoung, *i.e.* the "Incomparable" Monastery, built by the late king to outdo every other religious edifice in the kingdom. A little to the north-west of us was another royal erection, where round a magnificent gilded pagoda are 444 small chapels, each containing a large slab of white marble or alabaster, upon which is written in Pali a part of the "Betagat," or Buddhist scriptures.

At eleven o'clock came the palace parade, followed by celebration in the Golden Pagoda chapel, and at 5.45 P.M. evensong in the same place.

We got into camp late, and tired, so you will forgive me if I say that next morning, before I was quite dressed, an officer came and read aloud, at

seven o'clock, the following proclamation, which excited us all, and brought us out of our tents :—

“The Palace, Mandalay, 4th January, 1886. Proclamation—

“The general officer commanding Burma Field Force, under orders of His Excellency the Viceroy and Governor-General of India, publishes the following proclamation, which was issued on the 1st of January, 1886, in Calcutta and Rangoon :—

“By command of the Queen-Empress, it is hereby notified that the territories formerly governed by King Theebaw will no longer be under his rule, but have become part of Her Majesty's dominions, and will, during Her Majesty's pleasure, be administered by such officers as the Viceroy and Governor-General may from time to time appoint.

(Signed) “DUFFERIN, Viceroy and Governor-General.

“By order, M. PROTHEROE, Lt.-Colonel, Deputy Assistant Adjutant and Quarter-Master General, Burmah Field Force.”

The chaplain returned safely from the short expedition and we went back to the clergy-house to make all our preparations for public service in our own church the next Sunday. We got a temporary altar, some benches, kneelers, &c., and my brother had sent up from Moulmein, just in time, a silver chalice and paten, so when Sunday morning came the church was, so far as we could make it, clean, decent, and in order for divine service.

I did not give notice when going round the few Christian houses that there would be a celebration, purposely, for I wished the people to have greater preparation after being seven years without Church worship ; but at eight o'clock we had a private celebration, and very sweet it was to sing that hymn, “And now, O Father, mindful of the love,” as we joined in communion with absent ones kneeling that day before other altars. Just after this service we heard the thunder of guns betokening an engagement expected near Sagaing. This solemnised the next service, at which there were thirteen or fourteen present, all Mandalay residents : not many, you will say—no, but quite as many as I expected. Look for the first lesson of the day, and can you wonder what I preached about at this *restoration* service ; Isaiah li. ? “The Lord shall comfort Zion ; He will comfort all her waste places ; and He will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”

There were some Christians present who had gone all through the seven years' troubles. How fitly to them came the words of the sixteenth verse, “I have put my words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.” Was not this a strange and beautiful coincidence ?

After service the father and mother of an Armenian child came bringing “Annie” their daughter, and told me she was the very first child who had been christened in the font we were gathered round. This font was given

to the church by our good Queen and Empress Victoria. It was too heavy to carry away when we left Mandalay so hurriedly in 1879, and some one has taken the pedestal and six small marble shafts, but we can soon get them replaced by local marble or alabaster, and the font will be once more perfect.

It will interest you to know that King Theebaw proposed to establish a university in our Mission buildings, and did appoint teachers of various languages, who went on for some months, but gave up for want of the king's promised support.

There was a Chinese and Siamese school held in the church ; the clergy-house was the Burmese school divided into juniors and seniors ; the school-room of old days was a Shan department, and our old dormitory was given to a Mussulman Moulvie, who continued teaching Arabic till some days after we came up. He resented my entrance, and said, "The Rajah [*i.e.* king] gave me this school ; I have lived here for four years, and I intend to remain." As I was not ready to open school it seemed "dog-in-the-manger" policy to turn him out, so I left him where he was. He went to see the new authorities, our political officers, and came after a few days in quite a friendly way, to tell me where to find some of our lost property. I have not recovered it yet, and may have trouble in doing so, and after all find nothing of value ; but we shall keep our eyes and ears open.

General White has kindly promised to give us any bell from the palace "loot," but on the whole I think it better to get an English bell, to save any unfriendly feelings on the part of the Burmese hereafter.





BLOEMFONTEIN.

REPORT OF THE DIOCESE FOR THE YEAR 1885 BY
ARCHDEACON CROGHAN, VICAR-GENERAL.

IN sending this Report to the venerable Society, I cannot refrain from expressing the thankfulness we feel when we look back upon the difficulties we have been called upon to encounter during the vacancy of the See, and the merciful way we have been helped and carried through all. A vacancy is necessarily a trying time, and if continued long involves a severe strain on the strength of the diocese, but in our case the necessary difficulties have been intensified by the unparalleled financial depression of the whole country, a disturbed political atmosphere, and the unsettled condition of one of the most important spheres of Missionary work. Yet, through all, the diocese has gone on quietly and efficiently, doing its appointed work, and even extending it in some places. I have lately completed a visitation of almost the whole diocese, and was specially struck by the generally good condition of both parishes and Missions; the zeal of the clergy has in no way flagged nor the loyalty of the laity abated.

And here I may say that one great cause of the steadfastness of the diocese has been, under God, the completeness of its organisation, and especially the existence of a strong working Chapter, which has the confidence of the clergy, and carries the influence of the central authority into every part of the diocese—for instance, on one side Canon Gaul, as Rural Dean of Griqualand West, and Canon Holbeck, as Rural Dean of the Northern districts of the Free State at Thaba'Nchu, Canon Crisp as Rural Dean of Moroka, and Canon Widdicombe as Rural Dean of Basutoland, are in constant confidential communication with the centre. Canon Douglas, besides large

itinerating work, is developing a community which promises to be a great blessing to the diocese, and Canon Crisp's literary labours are a lasting monument of devotion to the general needs of the Mission, so that through varied labours unity of purpose is secured, and the general interests of the diocese are promoted by mutual co-operation. It must also be borne in mind that the canons are elected by the clergy, so that they represent them, and the several needs of each parish and Mission has its own individual expression.

I have dwelt in this report somewhat fully on this particular, because the value of this particular organisation as a Missionary power is not, I think, always sufficiently recognised, and it seems to some who have not had practical experience of its working that a Chapter belongs rather to the completeness than the efficiency of Church organisation. We feel differently, and regard it as a part of the necessary executive.

The most important event of the past year has been the dedication of the cathedral nave, which has been all the more cheering and hopeful because the completion of the work has taken place during a time of comparative weakness. The church is very stately and convenient, depending for effect on design and proportion, but with little ornament. I am disposed to think it almost the best church in the province, and it is very satisfactory to be in a position to inform the venerable Society that it is almost out of debt, there being only a small sum of £150, or thereabouts, of deficiency, which we hope to make up in the course of next year.

At the same time as the dedication a synod of clergy was held, which elected the Rev. W. Holbeck and the Rev. J. Widdicombe canons of the cathedral.

One circumstance connected with the dedication I ought not to pass over, the universal and kindly interest shown by the whole city. The State authorities, the Corporation, the foreign consuls, &c., attended officially, and the Bishop of Grahamstown, who performed the ceremony, received a warm and loving welcome from his old fellow citizens as well as from the Church.

My own Mission of St. Patrick's is in a flourishing condition.

The Rev. Gabriel David is a zealous fellow-worker, and the congregation steadily increases.

Canon Crisp keeps his Mission at Thaba'Nchu well together under discouraging circumstances, waiting the development of new conditions. There has been during the last year less opportunity for evangelising owing to the diminution of population and general unsettlement consequent on the political changes of last year, but the Canon has utilised the period of waiting for the benefit of the Church, by completing his translations of the New Testament and revision of the Prayer-Book.

In both the above Missions there has been a great exodus of the older Christians; but in St. Patrick's the loss has been more than made up by new conversions, and we find that our old Christians carry the Gospel with them, so that it all helps the great cause.

I visited Thlotse in the beginning of the year, and found a hopeful state of things there. They have a large population of heathen close at hand, and are, I think, laying good foundations. The buildings are convenient and good, and the situation of the Mission gives it very considerable advantages. Mafeting I have not been able to visit, but Mr. Stenson gives me from time to time full reports, and I hope to go there myself shortly. Mr. Stenson's exertions to repair the loss of the Mohales Hoek Mission have been most unsparing, and I am thankful to say that at Mafeting a new nucleus is now well established. I have given Mr. Woodman charge of the congregations in central and south Basutoland. These congregations consist of partly immigrants who have been under Church teaching elsewhere, partly heathen residents. I shall have occasion to communicate shortly with the Society in reference to them, as soon, that is, as I have received reports from the Missionaries engaged in that work.

I had a very delightful visit to Kimberley and was much impressed by the evident progress of the church.

We are rejoicing in the appointment of our new Bishop; all speak well of him, and we here pray that God will prosper the work of his hands. He will, I trust, find a well-ordered diocese, a faithful clergy, and loyal people.

I should have been glad to go more into detail, but my observations would be pretty much the same everywhere—peaceful progress and some anxiety and difficulty. Mr. Bevan, at Phokoane, keeps me well advised of his work, which we may hope will have in time a permanent home. His work is one which demands great self-denial, and almost an ascetic life, and it has much of the mark of such a life upon it. Mr. Crosthwaite is doing a good work at Beaconsfield, which will in time extend itself largely.

But I must say something of the probable extension of our work in Griqualand West and Bechuanaland. The late political arrangements call for some action on the part of the Church in both places. There is a large native population ready to accept our ministrations, and a very considerable number of settlers who would welcome a resident clergyman—who do now welcome heartily occasional visits; but we have no one to send and no means to meet first expenses. Besides this there is urgent need for a clergyman to take charge of the large Cape half-caste population of Kimberley, who are showing every disposition to accept the ministration of the Church.

We have had no changes this year in either parochial or Mission cures; except the completion of the cathedral little has been done by way of church-building, but Canon Gaul has built a portion of his projected school for half-castes, and Mr. Tobias has finished a very convenient school-house at Beaconsfield.

We are deeply sensible of the continued fostering care of the venerable Society, and pray that God may in every way further and extend the good work undertaken and nobly carried out for the extension of the kingdom of Christ.





ST. PAUL'S, ZULULAND.

REPORT OF THE REV. S. M. SAMUELSON UP TO DECEMBER,
1885.—A VISIT TO A KRAAL.

IHAVE now the pleasure to report to you that the expiring quarter has passed away as peaceably as we could expect in this chaotic country.

God has enabled me to go on quietly with my school work and catechumen class, and five more young men have joined me. Four young Christians have been confirmed and added to our communicants, and two have been buried—an old Christian woman and a white man.

As nothing unusual has happened during the quarter I will this time write a little about my visit to the kraals. I have now again lost my good horse by the heat, so I have to walk to the kraals. This is very hard for me, as I am now past fifty-seven years, and the country is very broken and the sun very hot at this season.

Several people have lately died in the Umhlatusé Valley from fever and want of food, and my friend Unsizwana, who some years ago attempted to stab me, has lost his sister and one of his wives by death. Under such circumstances it is customary in this country for neighbours to go and condole with the sufferers.

December the 18th opened with a nice cloudy morning, so I took Charles—one of my first Christians—with me and went to condole with Unsizwana, whose kraal is about four miles from here down in the Umhlatusé Valley.

Before we arrived there the sky was clear and the sun burning hot, and the gardens we passed were withering, so we announced our arrival and took shelter under a big tree.

Unsizwana, my friend, soon joined us, and gradually ten more men. After I had expressed my sympathy with him in a few words, I turned the conversation into a religious one, and said that wars and famine, fever and death, are the rods of God, by which He calls them to repentance. In proof of this I briefly related to them the ten plagues of Egypt and the end of Pharaoh and his army. They had listened attentively for a long time, but then one of them said, "It is not their fault that they die, as God told them to die." There is a tradition among the Zulus, that God immediately after the creation sent the Intulwa—a certain lizard—to tell men that they must die. I then explained to them how God made men, not to die but to live with Him for ever; but the Evil One, whom they still serve in their amahlozi—ancestral spirits—beguiled men, and they ate death into themselves. I went on to say that God through Christ has done everything that can be done towards men's restoration and salvation, and that therefore He has appointed a certain day in which He will judge both the quick and the dead, and that it will be a sad day for them if they do not repent and believe the Gospel.

My friend, Unsizwana, then made a long speech, in which he admitted that it will be a very sad day for them, but will lay the blame on God, because He had not sent the Bible and teachers to their forefathers. If their forefathers had had the Bible and teachers among them, the present generation would also have believed in Him. When he had finished I asked them to listen and I would give them a reply in three parts.

First, I asked them if the stick, on which one of them was working with his knife, could blame him because he made it an ugly one, or if the clay from which one of their women makes her pots, can blame her if she makes an ugly pot? Secondly, I said, that for hundreds of years we Europeans did not know that there were any black people in South Africa who lived without knowing God, but as soon as we knew it, kind Christians beyond the sea sent Missionaries to teach them, and that we have now been among them from thirty to forty years, so that nearly all must have heard about God, and that this very day we implore them to repent and believe in God.

My friend, Unsizwana, now admitted that my argument had quite tied him up ; and asked somebody to loose him.

Then one said to Charles—" We do not think there is much in Christianity, as some of the Christians after a while turn back to their heathen life."

Charles replied : " Don't you know that in all armies there are some backsliders, though the main body is faithful ? " The backsliders among Christians shall receive the greater punishment, because they sin against light. Another said to Charles : " We think that you Amakolwa (Christians) like to stay with the Missionaries because there it is nicer than at your home, not because you believe in the Bible." Charles replied : " I do not know the whole Bible, but I have found so much in it that I will never give it up, even if the Missionary were to die or to be taken from us."

We then thanked them for their patient attendance and took leave of them, begging them to remember what they had heard, and seek the Lord while they are alive, as in the grave it is too late.

We returned home at 4 P.M. very hot and thirsty, but much pleased with our visit.

I prefer such a conversation with the natives to a sermon, because I then get a chance to meet their objections. I am only sorry that so few kraals have returned after the war, and that I have no horse.

When finishing this report I am sorry to state that I have got a bad cold and fever, but I hope it will soon pass over.





NEWFOUNDLAND.

WE have received many reports from Newfoundland, where thirty-nine of the fifty-five clergy are the Society's Missionaries. The following extracts from some of them may be useful as giving some of the salient features of the unique work of the Church in this diocese, which calls for so much real devotion on the part of its clergy.

For instance, the Rev. John Hewitt, of Herring Neck, states that his Mission contains many places besides its two chief settlements of Herring Neck and Change Islands:—

“The outlying settlements are Gander Bay, Dog Bay, Merritt's Harbour, Cobb's Arm. Change Islands is eight miles from Herring Neck, Gander Bay thirty miles, Dog Bay sixteen miles, Cobb's Arm three miles, Merritt's Harbour two. From the two latter places the people are able in fine weather to attend the church or Mission-room, Herring Neck, for the Sunday services.

“This is an entirely boating Mission. Nearly all my visiting—even from house to house—is by boat, except in winter, when I can walk on the ice.”

Mr. Hewitt goes on to describe the efforts made by his flock in Church work in spite of their poverty:—

“At the present time the Church people both of Change Islands and Herring Neck have important work on hand. We intend building two new churches, one in each place.

“The present church in Change Islands has been enlarged twice, and is now too small to accommodate the increasing congregation. It was decided to build a church to seat 600 persons, the present one seating 400; we have made some preparations during the year in purchasing materials. The foundation is to be laid during the present month. The people contributed very well last year, but the fishing this season having been almost a failure, the work has been delayed. We have promises of about £150—£20 from the Bishop. The cost of the new church will be about £800; as much as possible of the old will be used in the new.

“The church in Herring Neck, now forty-five years old, is much out of repair, and there are not enough sittings for the congregation and it was

at first intended to enlarge, but afterwards decided to build new, and, as with the old church in Change Islands, so here, to use as much as possible of the old material in the new.

"The fishermen here have provided part of the framework. During the winter they intend getting it in order, and the foundation is to be laid in the spring. The people, willing as they are to work, can do but little towards providing materials, other than the frame. There are no wealthy persons here to assist us."

One of his journeys to a distant part of his Mission he describes with some detail :—

"*March 25th.*—Left Change Islands for a short tour among my 'far away' parishioners who were living in the woods. We left Change Islands about 8 A.M. I was accompanied by two men named George Elliott and Jonas Peckford. We had a sledge and six dogs. The ice was very rough for sledging, weather bitterly cold. We reached Bearer Cove, distant about seven miles from Change Islands, about 10.30 A.M. I stayed in Bearer Cove about an hour ; my companions with their sledge and dogs returned home. I continued my journey on the rough ice on foot, having for my guide a man named John Mugford. We reached Hammer Cove, five miles from Bearer Cove, about one o'clock. After visiting the people in this cove I proceeded on my journey, reaching a place named Boyd's Cove shortly before dark. Held service in the evening in the tilt (log-house) of Mr. Jeremiah Torraville, one of my parishioners belonging to Herring Neck, but living in Boyd's Cove (some twenty miles from here) during the winter for the purpose of building a boat. There was a good attendance, and all present joined heartily in the service. I stayed at Mr. Torraville's for the night.

"*March 26th.*—Left Boyd's Cove at 8 A.M. ; went to Cash's Cove where I held a short service in a tilt occupied by a man named Joseph Stuckey. After service I went to a place named Salt Waterpond, where several families were living belonging to Herring Neck and Baird Islands. I held service in the tilt of Mr. Levi Blandford. After service I returned to Boyd's Cove, reaching there at nightfall. Held service at Mr. Torraville's. I was very tired with the day's work. Walking on the ice nearly all day is very tiring.

"*March 27th.*—Left Boyd's Cove at 8 A.M., reached Hammer Cove at 9.30. Visited a sick woman. Held service in the tilt of a man named John Freake. All the people living in this cove belonged to Baird Islands. After service left for home, which we reached at sundown."

Similar journeys fall to the lot of most of the Newfoundland clergy. The Rev. W. K. White, of Harbour Breton, thus describes his attending a funeral :—

"About the end of January a mother in Israel, a good woman, a Mrs. Rose, of Great Harbour, died. I was at Great Harbour in December, and then gave her the sacrament. I was very desirous to show her remains

every respect, so I determined to go, though it was a trying day (ther. 5°, wind strong, and deep snow), in fact the crew thought I should not be able to do it. The hills are many and steep, and slippery too. The passage in the boat was better, as the wind was off the shore. My friends were grateful, and I hope comforted. I fancy my bodily strength is not what it was, but I do not like to encourage the thought."

The Rev. W. S. Rafter, who went out not long ago from St. Augustine's College, Canterbury, and is now stationed at Battle Harbour, Labrador, thus describes his first impressions. Part of Labrador, it will be remembered, is in the diocese of Quebec, and part in the diocese of Newfoundland. The happy enthusiasm of Mr. Rafter's letter seems to be in harmony even with his hyperbolical envy of a brother clergyman who was going to live further north!

"It was Thursday, 25th of last June, that I received a letter from his lordship the Bishop of Newfoundland, asking me to come to St. John's, Newfoundland, with a view of going to Labrador, a Missionary deacon. I was in the Rose Blanche Mission at the time I received that letter, where I had been stationed about eight months. I was not very pleased with this Mission, and it has always been my wish to go to Labrador. So his lordship's letter gave me great pleasure, and I instantly commenced making the necessary preparations. In three weeks' time I was *en route* for Battle Harbour, Labrador.

"On the steamer I occupied a cabin shared by Rev. Frank Colley, whom I often found myself envying, for the important reason that he was going further north than I was, for he was appointed to the Sandwich Bay Mission, Labrador. I found he was a nice companion, and we often talked over our St. Augustine's College days and our mutual friends. The warden, so kind and so stern, often formed an interesting topic in our conversations.

"On Sunday, July 26, 1885, we were in a thick fog, but our steamer, the *Plover*, under the efficient management of Captain Manuel, at last made Shalteau Harbour. This was part of the Battle Harbour Mission, so I was greatly interested in the place, and the captain kindly delayed the steamer so that Mr. Colley and I were enabled to go on shore. It was a grand and beautiful harbour in my estimation: the hills arose on all sides around to a great altitude, along the tops of which the white fog clouds rolled; the sea looked black and cold. Moored to the land were several schooners. Most of the houses were like mud huts, but I noticed two a little better than the rest; one belonged to the trader of the place, a Mr. Daw (a relation of the Rev. Samuel Daw, who left St. Augustine's College in 1882), the other house was part of the property of the large mica mine there.

"As our boat drew up to the landing-stage, from another boat was taken

a child's coffin; the mourners surrounded us; we were asked to take the burial service, because the man who had come to bury the corpse could not read very well. This party had come from Henley Harbour, two miles distant, where many were sick with the measles. We proceeded to the graveyard, which we found in a fearfully dilapidated state; a few of the graves had been railed in, but the wooden rails had fallen down and were rotting in the long grass. All the rest of the graves were exposed, and some appeared to me to have been torn open by dogs or other animals. After the interment we held evensong in a little hut, which was so full of people that there was not room to kneel, and numbers stood around the house.

"The next day brought me to my destination, Battle Harbour.

"The harbour is a little strait lying between Caribon and Battle Island. This little harbour was nearly full of shipping—skiffs, schooners, and steamers.

"On Monday, August 10th, Rev. F. Colley went north in Rev. J. J. Curling's yacht *Sapper*, taking with him the Mission boat *St. George*, which the Rev. E. Weary had used in this Mission. Being left alone I set about railing in the parsonage garden, strengthening the church landing-stage, and then had a large bell erected for the church, which is to be rung for the first time on Advent Sunday, 1885. I believe this is the first church-bell used on the Labrador coast.

"I then went on a tour, first, to the end of my Mission northward, and visited all the harbours and bays. This was a very troublesome journey, and I had to do it all in small boats rowed with spruce oars. I went over 250 miles before I reached home.

"Then I went south as far as Henley Harbour, and while there a fearful storm came on and increased until Sunday evening, 11th of October, 1885. During evensong a vessel drifted out of the harbour, but the crew escaped; the vessel went off and has not been heard of since.

"After two weeks we heard something more about the disasters caused by that storm. It is sad news to write in my first report for the Battle Harbour Mission. No less than eighty vessels were wrecked, seventy precious lives lost, and 2,000 persons, men, women, and children, were flung ashore on this savage coast, exposed to the horrors of starvation, being without food or shelter. I often wish that the rich people in London, who could help us with clothes, &c., would do so, for it is heartrending to see the patient suffering of the women and children and yet not be able to assist them. During this quarter I had baptised fourteen children, solemnised five marriages, had three burials, and held forty-two other services in Battle Harbour and twenty-five in out harbours, making the total of sixty-seven.

"I like this Mission very well, and make it my daily prayer that I may be some use in advancing God's kingdom."

The Rev. H. C. H. Johnson, of Trinity West, whose father did for many years excellent work in Newfoundland, thus describes

the chief items of interest which he notes on his return from a holiday :—

“During June, July, August, September, and October, I was absent from the diocese, having obtained leave from the Bishop to visit England. In my absence the Mission was filled for a part of the time by Mr. Weaver, and for a part by Mr. Saddington, both of St. Augustine’s. I may venture to say that their success in this their first charge augurs well for a successful and useful career in the diocese.

“Church building progresses favourably, but owing to their circumstances the great majority of the people cannot afford much besides their labour. This involves a certain amount of delay, as much of the work requires skilled hands, who of course must be paid for their services. The people, however, do their work willingly, so that one must not be impatient of a certain amount of delay. It is a pleasant and soul-stirring sight to see fifty or sixty volunteers at work on a building. Churches are now being built at Tronty and Old Bonaventure. I hope to have that at Tronty so far advanced as to be ready for use in the summer, though it will take longer than that to finish it properly.

“At Old Bonaventure the church (St. Luke’s) was blown down in a heavy gale the day after I left Trinity in June. You will be glad to hear that before I returned plans for a new one had been prepared by the rural dean, Rev. Benj. Smith, and much of the timber procured. On my first visit I chose a site, and on St. Andrew’s Day the sills were laid. As there is no suitable material in the immediate neighbourhood, the men formed volunteer crews for their little schooners, and by this time many a fine tree, which in October adorned the forest, is now being worked into the building, which before long we may hope to dedicate to the service of God in Old Bonaventure.

“At Trinity we have a new church in contemplation, but as it will cost at least a thousand pounds, and we have at present only four hundred, I fear much time will elapse before this much-wished-for project and much-needed work be carried out.”

Most of the reports contain some allusion to the poverty of the Church in Newfoundland. The Rev. R. Holland Taylor, of Brigus, speaks somewhat fully on this subject :—

“The poverty of this diocese will ever present a most serious obstacle to the growth of the Church unless we can see our way to supplement the ordinary married clergy by a band of celibates, men who are satisfied to give, say, five years of their ministry, or ten years, unreserved and without the cares and distractions of married life, to the cause of the Lord. By looking at my returns of income you will see that at the end of twenty-two years’ labour in the Lord’s vineyard—all spent in this one Mission of Brigus—my income amounts to £117 sterling. Of course the division of the Mission a few years ago has affected it considerably, but that division was imperative, whatever the consequences might be to me individually,

and I am glad and thankful that it was effected; but how a married clergyman could live here I know not, and if the S.P.G. grant is reduced to any extent, it must inevitably lead to the closing of many of the smaller Missions.

"As you will see by comparing this report with former ones, I have for several years been urging the formation of a Diocesan Sustentation Fund on something like a scale commensurate with our needs."

Of the severe distress among the people, the Rev. T. P. Quintin of Channel gives some descriptions:—

"One case of very great distress came under my notice. It was that of a family relieved on more than one occasion by me, and who—partly, I fear, through laziness—had neglected to provide either suitable shelter or clothing against a severe winter. It would be impossible for me to give you anything but a faint and imperfect picture of the misery I beheld there. Two years ago I found them in an almost similar plight and relieved them as far as I was able, and thanks to a kind friend who had taken an interest in their case I was able to do so again now.

"The family consisted of a man, his wife, and six children, three boys and three girls, the youngest of whom was an infant in arms. Of these three were naked (nothing at all on), and the rest almost so. One of the children, a lad four years of age, was both naked and sore, for in his efforts to keep himself warm he had burned himself in several places, and into the sores thus caused the cold had got, so that he was almost a mass of ulcers from head to foot. His little arms were nothing but skin and bones, and his little face pinched and blue with the cold. At my first visit the three naked children were standing round the old broken stove which stood near the end of the house, whilst the father and mother were seated on a bench in front, the former trying to wrap up his limbs in his tattered canvas trousers. At the time of my second visit (on the following day) I found them all huddled together in a corner of the room, with a sheet on the floor beneath them, and an old piece of sail over them, for bed and bedding. There was no furniture in the room except the bench spoken of, and a table which stood on end at the foot of the bed. Not another thing did I see in the place except the stove, an old coal-scuttle, a tin kettle, and a broken cup.

"The hovel in which this family lived was perhaps nine feet square, and as many more perhaps from the floor to the saddle of the roof, or six to the lofting. It was built partly of boards and partly of sods, with which both roof and sides were to a great extent banked up. Small as the house was, it had been made smaller for comfort's sake (!) by a partition which ran across two-thirds of it, and by the lofting."





Notes of the Month.

AT the Society's Annual Public Meeting, which is to be held in St. James's Hall on June the 9th, at 2.30 P.M., his Grace the President is to take the chair.

JUNE the 23rd, at 11 A.M., is fixed for the Society's Annual Service and Sermon in St. Paul's Cathedral.

BISHOP CHURTON'S consecration for the see of Nassau took place in the chapel of Lambeth Palace on St. Matthias's Day, February the 24th. The sermon was preached by the Rev. W. H. Cleaver. The consecrating prelates were the Archbishop of Canterbury, the Bishops of Hereford, Dover, and Bedford, and Bishop Cramer-Roberts, the late Bishop of Nassau.

DR. CHURTON left England for his diocese on the 6th of March, in the Cunard steamship *Oregon*, intending to proceed by a Cuba steamer to Nassau before the end of the month. His lordship of course shared the fate of all on board the *Oregon* on her last voyage. The passengers were rescued by the *Fulda*, most of them losing all that they had with them on board. It is believed that the bulk of the Bishop's luggage was sent by a direct steamer to Nassau, and is saved. The Bishop was accompanied by the Rev H. F. Crofton, who is to take charge of Long Island in this diocese.

IT has been thought desirable that the consecration of the Rev. G. W. H. Knight-Bruce for the Bishopric of Bloemfontein should take place in the east end of London, which has been the scene of his recent labours. The Archbishop of Canterbury has accordingly chosen the large parish church of Whitechapel for the consecration, on March the 25th, the Feast of the Annunciation.

BISHOP BICKERSTETH of Japan has sailed for his distant diocese, where a cordial welcome from the Missionaries awaits him.

THE article on Home Organisation by the late Rev. H. Field Blackett, which appeared in our last number, has been printed separately. Copies may be obtained at the Society's office.

FROM Antigua diocese we are glad to welcome the appearance of a new Church newspaper, the *Antigua Churchman*. In its second number, that for February, it advocates the formation of a Diocesan Fund for the assistance of the poorer parishes:—

“Unfortunately the poorer parishes are by no means few. There are parishes which simply cannot pay their own way, and which, if not helped from without, must ultimately be deprived of their resident clergy. At present the S.P.G. generously assists the diocese to the extent of £775 per annum. But what is to happen when these grants are withdrawn—as withdrawn they most certainly will be sooner or later? Is it good statesmanship to wait until the crash comes without so much as an endeavour to prepare for it? And yet this is neither more nor less than what we are actually doing.”

AT the London Diocesan Conference, held in the hall of King's College, Mr. R. N. Cust moved the following resolution on the subject of Foreign Missions:—

“That the evangelisation of the world is one of the primary duties laid upon the Church by her Divine Master, and demands a much greater share of the attention and interest of her members than it at present receives; and that this conference considers that every parish in this diocese should systematically support one or more of the Missionary societies of the Church of England.”

In seconding the motion Mr. Eugene Stock, editorial secretary of the Church Missionary Society, said that four years ago he had published an elaborate analysis of the contributions of the various deaneries in the diocese of London to the Society for the Propagation of the Gospel and the Church Missionary Society. The result was to show that out of 531 parishes 64 gave to both, 128 to the Church Missionary Society, 153 to the Society for the Propagation of the Gospel, and 186 to neither. The deanery of St. George's, Hanover Square, was probably the wealthiest spot in the world; but omitting the parish of St. Peter's, Eaton Square, only £583 was contributed from it to the two societies. In St. Pancras, out of 33 churches only 16 gave anything. Such a state of things was most discreditable.

Mr. J. W. B. Riddell moved to substitute the word "Missions" for "one or more of the Missionary societies."

The Master of the Charterhouse strongly supported the proposition that every parish ought to contribute something, be it much or little, to Mission work.

The Rev. B. Compton moved the following as a rider:—

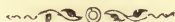
"That the Bishop be respectfully requested to appoint a sub-committee of the conference to make inquiries through the parishes of the diocese and prepare a report showing what support was given by each parish to the foreign Missions of the Church."

Mr. Riddell's amendment having been rejected by a large majority, both the original resolution and the rider were carried almost unanimously.

THE Rev. J. Bridger asks us to state that his departure for Canada is to take place on April the 22nd instead of April the 8th, the date mentioned in our last number.

WE have received from the Rev. J. A. Sharrock, the Society's Missionary at Tuticorin, a copy of the report of Caldwell College at that place. The Director of Public Instruction says that "The college, which is a very important institution, is especially well managed," and the Government

Inspector's report is very good. Mr. Sharrock also sends a report of the Girls' Boarding School at Pudukotei in the same Mission, and other papers describing the work in his district.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, March 19th, at 2 P.M., Lord Robartes in the Chair. There were also present Canon Elwyn, R. V. Penrose Fitzgerald, Esq., M.P., General Gillilan, Hon. and Rev. J. W. Leigh, General MacLagan, General Nicolls, General Sawyer, General Tremenhære, C.B., Sir C. A. Turner, S. Wreford, Esq., *Members of the Standing Committee*; and Rev. S. Arnott, Rev. C. J. Ball, Rev. J. W. Bennett, Rev. J. St. John Blunt, Rev. J. A. Boodle, R. Cust, Esq., Rev. R. J. Dundas, T. Dunn, Esq., Rev. J. J. Elkington, Rev. Dr. Finch, Rev. E. A. Hammick, Colonel Hardy, Rev. S. Coode Hore, Rev. E. G. Houndle, H. Houndle, Esq., H. Laurence, Esq., Rev. J. Maconechy, Rev. G. C. Reynell, W. A. Slade, Esq., and Rev. C. A. Solbe, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. Read letter from the Rev. F. E. Wigram, Secretary of the Church Missionary Society, and from Mrs. Hannington (widow of the Bishop of Eastern Equatorial Africa), thanking the Society for the resolutions passed at the last meeting of the Society on the subject of the Bishop's death.

3. The Treasurers presented the following statement of accounts up to February 28:—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

| January—Feb., 1886. | 1. Subscriptions, Donations, and Collections. | 2 Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 6,150 | 777 | 471 | 7,398 | 9,712 |
| SPECIAL FUNDS | 2,244 | 200 | 1,151 | 3,595 | 3,946 |
| TOTALS | 8,394 | 977 | 1,622 | 10,993 | 13,658 |

B.—*Comparative Amount of Receipts for the General Fund at the end of February in five consecutive years.*

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|---|--------|--------|--------|--------|--------|
| Subscriptions, Donations, and Collections | £6,720 | £5,480 | £5,651 | £5,179 | £6,150 |
| Legacies | 1,055 | 458 | 1,112 | 266 | 777 |
| Dividends, Rents, &c. | 969 | 731 | 755 | 559 | 471 |
| TOTALS | 8,744 | 6,669 | 7,518 | 6,004 | 7,398 |

4. Authority was given to affix the Corporate Seal to a transfer of Stock.

5. The Rev. T. L. Stanley, of the diocese of Dunedin (New Zealand), addressed the members. Speaking of the Maoris, he stated that they possessed traditions, strong and minute, as to the migration of their ancestors to New Zealand. This, it is calculated, took place in the fourteenth century. He spoke of their pride in their genealogies, which reach back to that epoch, and are frequently recited from the sticks on which they are inscribed, at their festivals. He described them as standing high in the scale of races, while, with regard to religion, they were not idolaters; they venerated, but did not worship, natural objects, they had a dim consciousness of a life to come, knew good from evil, and worshipped their ancestors, to whom they attributed more than natural powers.

Mr. Stanley said that in spreading her influence over the world, England diffused the poison and the antidote—the one in the shape of gunpowder and whiskey, and the other of the Bible and religion, and showed how necessary it was for the latter to precede, although it so seldom did so. He then alluded to the insurrection, the hau-hau delusions, Bishop Selwyn's work, and the land question, saying on this last head that the natives were well alive to the value of the land they still retained, and had adopted the plan of leasing it instead of selling it, so that often "the native drives his buggy, while the European goes on foot."

Mr. Stanley described the constitution of the "Church of the Ecclesiastical Province of New Zealand," as it is legally styled, and explained the parochial working of the voluntary system. It appeared that a pastoral charge is called a "Parish," when it affords a revenue of £300 per annum (or £250 and a house) to its clergyman, and a "Parochial District" if it fails to do so. In the former case the appointment rests with the "parochial nominators," acting with certain diocesan nominators; in the latter it rests with the Bishop.

The Chairman thanked Mr. Stanley, on behalf of the members, for his interesting address.

6. It was announced that £1,854 had been contributed to the Society's Special Fund for Mandalay.

7. All the Candidates proposed at the Meeting in January were elected into the Corporation. The following were proposed for election in May:—

The Rev. Richard Barrow, Skendleby, Spilsby; Rev. C. L. Feltoe, St. David's College, Lampeter; Rev. J. B. Fenwick, Abbott's Ann, Andover; Eugene Stock, Esq., 130, Haverstock Hill, N.W.; T. Orme Dudfield, Esq., M.D., 8, Upper Phillimore Place, W.; Rev. E. W. Gould, Marham Church, Stratton, Cornwall; Rev. A. Caldecott, Codrington College, Barbados; Rev. T. S. Curteis, Brampton, Wangford, Suffolk; and Rev. J. Salwey, Broxbourne, Hoddesdon.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

MAY 1, 1886.

CODRINGTON COLLEGE, BARBADOS.

GENERAL CODRINGTON'S munificent Foundation has recently reached a position of usefulness and success more marked than is recorded in its previous history. Founded in 1714, to be primarily "a nursery for the propagation of the Gospel, for providing a never-failing supply of labourers to be sent forth to the harvest of God," it has had a varied history.

In the year 1780 a hurricane destroyed the College, and rendered the estates worse than unprofitable. It was re-opened in 1797, but it was not until 1829 that it was constituted on its present basis, which is closely in harmony with the spirit and letter of the founder's will.

Of late years there had been a tendency towards a decrease in the numbers of the students ; this, we are glad to find, is completely altered, the College being more than full, some students being provided with rooms which had been intended for another purpose. It is impossible not to give credit for this to the excellent work of the Principal, the Rev. Alfred Caldecott.

Mr. Caldecott, who gained high distinctions both at the University of London and at Cambridge, where he was Fellow

of St. John's College, has, since his appointment, after the long vacation in 1884, been making the College more distinctly a great centre of higher education for the West Indies, producing candidates for ordination in the several dioceses, as well as graduates destined for other callings. The number of the students in the Epiphany term last year was fifteen (and one non-resident), and in the Michaelmas term twenty-two (and one non-resident), there being ordinary accommodation provided in the College for nineteen only.

The twenty-three students at the close of the year are classified as follows :—Arts and Theology, both, ten ; Theology alone, two ; Arts alone, eleven. It is gratifying to find that of the twelve students preparing eventually for Holy Orders ten are able to take the course in Arts before settling down to Theology. All the Foundation Scholarships are occupied ; and the Society contributes to the maintenance of students from the dioceses of Antigua, Windward Islands, Jamaica, and from Hayti. Communications have been received from the Bishops of Guiana and Trinidad with respect to young men being tried in October for diocesan scholarships ; if these are filled, only remote Nassau would be unrepresented at the College.

The Staff of the College has been reduced by the suspension of the mathematical tutorship, but the release of Mr. Wright from training-school duties has rendered his teaching services available for the College. As mathematical lecturer and assistant tutor, with the bursarship and the charge of the Society's chapel, Mr. Wright's time and energy will be so fully occupied that there seems no opening for the resumption of the training-school for schoolmasters with the present financial prospects of the trust. The number of students reading for classical honours gives heavy work to the classical tutor, and some relief in the pass-work was indispensable.

During the year the following degrees have been conferred : Hon. M.A., Ven. Archdeacon Frederick ; M.A., Mr. Edwin Joad, Fellow ; B.A., *in absentia*, F. F. C. Mallalieu.

The following members of the College have been ordained : A. L. Moore (Antigua), R. Skeete (Windward Islands), A. P. Berkeley (Antigua).

As to the actual work in the College, the executive board reports to the Society that the Principal lectured upon all the



CODRINGTON COLLEGE, BARBADOS.

Divinity subjects required for the various examinations, including the Gospels of SS. Luke and John, the Acts, Epistles

to the Corinthians (I.), and Galatians, all in Greek ; parts of the Old Testament, Paley's *Evidences*, Church history, the Articles, and St. Athanasius's *De Incarnatione*.

The classical professor lectured during the year on the usual subjects for the B.A. degree, Aristotle's *Ethics*, Plato's *Republic*, logic, Latin and Greek grammar and criticism, composition, Æschylus, Homer, Virgil and Tacitus. The number of students reading classics is now very large: of these in residence there are only two reading theology solely.

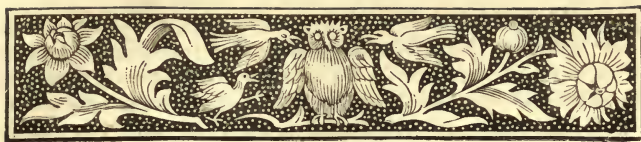
The diligence of the students has been satisfactory, with certain exceptions. The board hope to succeed in impressing the duty and habit of work upon all. The tone of general conduct has been quite satisfactory.

It will be remembered that the Mission House, where students were being trained with a view to work in the Pongas Mission, was, with the Principal's Lodge, destroyed by fire. There were five students there at the time, and of these two were advised to seek employment, as not being of promise for the particular work. One of these has since graduated, and the two others remain.

The trust property is mainly dependent upon the yield of the sugar estates. These have been singularly fruitful, but the state of the sugar market has negatived their fertility, and straitened the resources of the trust. It has accordingly been found necessary to discontinue the assistance which during the last few years had been rendered, at the request of the Government, to the system of primary education in the colony, by helping to maintain a training-school for schoolmasters.

The trust has no longer a building of which it can offer the use for this purpose, and the increase in the College work absorbs all the attention of the present staff.

The executive board in their retrospect for the year 1885 describe it as an eventful one, and they express a hope that "its most promising feature, the filling up of the College, is an indication that this trust will be blessed by God to the advantage of Church and State in these colonies, specially at this time, when their future is so difficult to forecast." In this hope we would cordially join.



GUIANA.

VARIED work, but an almost unvaried character of progress, is the constant record of this polyglot diocese. Besides English-speaking people, and the many tribes of the aborigines, there are Coolies from China, India, and other parts. For his ardent work among the Coolies, the Rev. F. P. L. Josa, of Holy Trinity parish, Essequibo, is well known. His brief summary of the year's work is very interesting. Perhaps we should point out that the statistics are significant. The numbers are not high; he reckons only 143 Christians, but when the difficulties in reaching Chinese are considered, the figures relating to the Coolies of that race are encouraging.

Mr. Josa begins his report with an historical retrospect:—

“The Rev. W. H. Brett took a deep interest not only in the aborigines, but also in the thousands of East Indians and Chinese located in his parish. He established a Mission among the *Chinese*. He did not, however, succeed in establishing a Mission among the Coolies, the reason being that no catechist was attainable. The Rev. S. C. Hore, who succeeded Mr. Brett, naturally took a deep interest in the Coolies, and he succeeded in having a catechist who had been trained by him. However, this catechist was a failure, chiefly because his mind became unhinged. Mr. Hore's illness, and other causes, quite closed the East Indian Mission. I was sent to this Mission in 1884, and a few months after I succeeded in obtaining the services of a young man; and of course my knowledge of Hindi proved of invaluable service. Of course the first few months we merely distributed books, and preached, and made ourselves known.

“1885.—The work, we may now state, is in working order. The district is, however, too large for one catechist, and I *must* have two at least. The fearful depression in the sugar industry prevents my obtaining any help from the planters, and at the time of writing I see but a dark cloud before me; but He who knoweth all things will, I trust, soon send us prosperity again, and then His work must prosper. The district is on the sea-coast of the Essequibo River; where the Coolies are located there are some fifteen miles to travel. They live principally on the estates; but they are now

getting so welded with our Creole population, that we find it difficult to make our influence felt. We have some 1,400 people in this parish, *half of whom are East Indians*. We have the parish church, three chapels, and two chapel schools, and there is only one curate under me; but I have three Creole catechists, one East Indian and one Chinese. The Creoles and Chinese are well provided for, but not so the Coolies. However, the following will show that we have not been idle during the year:—

“*Number of services* expressly for Coolies and Chinese, 710; of these 249 have been held on Sundays, and 461 on weekdays. These have been attended by 11,692 persons.

| | | | | | |
|--------------------------------------|---------|-----|-----|-----|----------|
| <i>Number of Christians</i> —Coolies | | ... | ... | ... | 63 |
| | Chinese | ... | ... | ... | 80 = 143 |
| <i>Communicants</i> ... | Coolies | ... | ... | ... | 13 |
| | Chinese | ... | ... | ... | 32 = 45 |
| <i>Catechumens</i> ... | Coolies | ... | ... | ... | 8 = 8 |
| | Chinese | ... | ... | ... | 35 = 35 |
| <i>Inquirers</i> ... | ” | ... | ... | ... | 5 |
| | Coolies | ... | ... | ... | 4 = 9 |
| <i>Baptisms</i> ... <i>Adults</i> | Coolies | ... | ... | ... | 7 |
| | Chinese | ... | ... | ... | 3 = 10 |
| <i>Infants</i> | Coolies | ... | ... | ... | 2 |
| | Chinese | ... | ... | ... | 4 = 6 |
| <i>Confirmed</i> ... | Coolies | ... | ... | ... | |
| | Chinese | ... | ... | ... | |

“These statistics show that the work is being established.

“*The Schools*.—The one at Anna Regina is progressing so well, and we are making such impression, that actually a Coolie took one of the four Bible prizes given for religious instruction. The lad is now a Christian. We have *eight schools* in the parish, and they must tell in the long run. I am now getting comparatively an old Missionary, but of ‘striking’ or ‘interesting’ news I have none to give. What used to strike me at one time is now a common thing to me. But for all that, the work is going on, and God is working great things slowly.”

On the Day of Intercession, at the Bishop’s suggestion, offertories were devoted to the Society in most of the churches in the diocese. In commending this course the Bishop said:—

“This diocese has been for nearly sixty years a debtor to the Society for the Propagation of the Gospel in Foreign Parts. Our native Indian races have been, and still are, largely dependent upon the support received from it, and the Missions in connection with the immigrants from the East Indies and China are in receipt of considerable aid every year, and the time has come, as I believe, for a special recognition of the ungrudging aid so long afforded.”

Archdeacon Farrar, of All Saints, Berbice, in kindly remitting

seven guineas, the amount collected in his church, speaks of it as—

“The Harvest Offering of our people in this parish—Coolies, Chinese, Creoles, and Europeans.

“I wish you could have been with me yesterday at the Chinese and Coolie (St. Thomas’) Church. It was a sight well worth seeing. The first part of the service was taken by the venerable Chinese catechist, Mark Wong Qui Mon, the next by the Coolie catechist, Reginald Hyde, and the properly priestly portions by myself. The harmonium (purchased by themselves at a cost of \$200) was played by a Chinaman. To hear hymn and chant in three languages at once was curious, and *not* as inharmonious as might be expected.

“I had five full services yesterday, as I am without a curate. It is heavy work, but as my day my strength seems to be.”

From the Rev. H. J. May, the Registrar, and Chaplain to the Bishop, we learn that bad weather was especially adverse on the day, and that the attendance was small :—

“The offertories, naturally, were small too—in fact so small that some of the clergy were, I believe, ashamed to send in the amounts ; so seeing how sorry the Bishop was at so little coming in, I on my own responsibility wrote privately, and suggested that even if only 10s. from each came in, we could send home a fair sum ; and I am glad to say the suggestion was followed, and to-day I am also happy to say that I am sending you a draft for £25.

“Another reason, perhaps, for the smallness of the amount is the present and continued depression, for if sugar is unremunerative in its sales, we all suffer.

“In the list you will see offerings from Chinese and East Indians ; my own contributed three several offertories at their Hindi service at my parish church, adding, as they gave it to me in the collection-box, ‘As we have had the benefit of Christian teaching ourselves in this church, we wish to help in sending the same to our heathen country people in India.’ Being struck with their wishes, and not the first time expressed, I send it on to you as I received it. The Bishop himself, who was with me last Sunday, was present at the Hindi service and met sixty-three, this making, with the number who were present at the Harvest Thanksgiving in the morning, about 120 for the day, besides a sprinkling of Chinese. His lordship, in his note to me yesterday, adds, ‘I shall not easily forget our gratifying gatherings on Sunday last.’ He came to me at seven o’clock, but to do this he got up about a quarter to five, and on his arrival we drove off to my out-station, five miles away, where, in spite of the weather, a large congregation met us, and there were ninety-two communicants—offertory \$13. After this was over we drove through a pouring rain to my Rectory, but fortunately the weather cleared up at ten, and at 11.30 we had a very large gathering

at St. Swithin's, when the Bishop again preached on the Harvest Thanksgiving, and administered the Holy Communion to about 120 communicants, the offertory here amounting to about \$30, nearly the whole of which came from my poorer people for our Church Society—say in all £9. At five the Bishop left me. This morning he is off to the Pomeroon Missions on a three weeks' tour, travelling several times for twenty-eight hours on a stretch through swamps, where, I hear, no dry land appears, the Indians living in large trees and in houses built on piles high out of the water. I hope the Good One will watch over him and bring him back to us safely."

In the following list, which is referred to by Canon May, certainly some of the items are noticeable for the offerings of the aboriginal Indians, and the Coolies :—

St. George's Cathedral, per Archdeacon Austin, \$16 88 ; St. Ambrose and St. Sidwells, per Rev. E. Pocknell, 2 40 ; St. Philip's, The Incumbent of, 5 00 ; Christ Church, per Rev. W. T. E. Saywell ; 2 40 ; St. Barnabas, per Rev. J. Greathead, 5 00 ; St. Matthew's, per Canon Smith, 5 36 ; Demerara River Missions (all Indians), per Rev. A. Gwyther, 8 91 ; St. Swithin's and St. Thomas, per Canon May, 15 00 ; Balance of money in hands of ditto, 5 76 ; St. Swithin's, by East Indians at *Hindi Service for India* ditto, 2 22 ; St. Simon's and St. Jude's, W.C., per Rev. G. W. Matthews, 7 12 ; St. Bart's, Queenstown, per Rev. R. Wyllie, 7 61 ; St. John's Parish, per Rev. W. Heard, 7 50 ; Holy Trinity and St. Saviour's, and Coolies and Chinese, per Rev. F. P. L. Josa, 4 00 ; Cabacaburi, per Rev. F. L. Quick, 1 10 ; Bel Air, per Rev. E. Sloman, 2 40 ; St. Mark's, Enmore, per Rev. G. Salmon, 2 50 ; St. Andrew's, Cove and John, ditto, 2 50 ; St. Michael's, per Rev. W. H. Campbell, 2 41 ; St. Alban's and St. Jude's, per Rev. T. R. Dempster, 5 00 ; St. Patrick's, Berbice, per Canon Butt, 6 00 ; St. Margaret's (Epera), per Rev. C. D. Dance, 2 84 ; Do. do. do. from Chinese, 2 40 ; Total, \$122 31.





NOTES OF A CHANTIER TRIP.

WE have been favoured by the Bishop of Montreal with the following paper, by the Rev. W. P. Chambers, of Aylwin, which was written at his lordship's request :—

"*Dec. 29th.*—Finished packing the supplies of reading matter, not forgetting to include a number of the Christmas letters, just received from Mrs. Capel, Montreal. Then off for Desert ; arrived there at dark. Visited Millar's children, who were down with bronchitis. Made another parcel of literature from supply brought on to Plaisted some weeks before, then to bed at Logue's Hotel for night, as P——'s bedrooms were too cold, owing to there having been no fire in the stoves for a day or two. Miles forty ; weather soft, drizzling.

"*30th.*—Called up early. My throat promises to be miserable—cold, I suppose. Chat with Peter Milne, one of the Gilmour's cutters, who takes a real interest in Church affairs at Chelsea, though a Dissenter. *En route* to Caster, called on two of P——'s parishioners. Reached Caster farm about 2 P.M., quite ready for dinner. Then off for Presley's chantier, which was reached just at dark. Fine lot of fellows here, twenty-two in all—thirteen of them Roman Catholics. After supper P—— read the Litany, after I had explained the Service to the men, and then P—— read a French tract, also Matthew ii. in French. I read Ecclesiastes xii., xiii., and preached on Christmas and New Year seasons. P—— handed some little magazines, &c. to foreman, and we went to bed at 10 P.M. Miles thirty ; raining all day.

"*Jan. 1st, 1886.*—For the second time in my life I begin the New Year in a chantier. Breakfast of baked beans, and then to Caster. There fed the horse, and started for Fraser's chantier, twenty-one miles away. W. Lunem, the clerk, expressed the opinion that we could not possibly get through with a cutter. The road was dreadful : up fearful hills, steep as a roof, through running streams, over stones—and at last P——'s cutter did go to smash. The draught bar was broken to splinters, irons pulled apart, and things did look bad to P——. But we had ropes, and I had been too long in the bush to be much put about at this mishap ; so tied up as well as we could, and trudged on to a feeding-place, where were two teams returning to Caster. From them we learned that further progress was impossible for us, and reluctantly agreed to put the broken cutter on one sleigh, ourselves on another, and let the horse carry herself back to Caster. There just at night. Miles twenty-two ; weather rather colder.

"2nd.—On foot to Presley's chantier again, to borrow his cutter. In afternoon wrote home; tried to rearrange Presley's cutter, to make it follow the road. Miles eight; weather mild again.

"Sunday, 3rd.—After a talk with one of the Nile expeditionary force, service at Caster; fifteen present, good responding and singing. Dinner, and then on to Bascatong depot. Good service there at night—thirty present, eight of them Indians; singing very creditable. The local bush manager, Mr. Cameron, gave up his room, two beds to us, and slept on the floor himself. Miles seventeen; weather, raining hard all afternoon.

"4th.—Raining hard outside. Examined, and prescribed for Mrs. Doherty's baby, threatened with scrofula. After dinner left for Lefine. At Hamilton's Bascatong found that our new cutter wanted repairs already; fastened it with long press wire. A villainous journey to Lefine. 'Dolly' broke both her traces, and I had to improvise rope ones. In another place she fell, with a hind foot in a deep hole between logs, and the miles seemed very long. Reached Lefine, wet through, at 5.40, and glad to find Mr. Sargent Brock, Hamilton's head man, there. The men would hardly believe we had come by the Bascatong road. After tea P— read family prayers, and I spoke to twenty people, a good proportion of them Church-people. Miles twenty; pouring rain all day.

"5th.—Prescribed for Mrs. Holmes's (Churchwoman) sick baby; cold on chest—severe inflammation. Unable to move in any direction on 6th and 7th, by reason of the water. All the Hamilton's dog teams here, and Mr. Brock, stuck too. Made up parcels of books for chantiers, and wrote letters to chantiers' 'bosses,' which Ross the clerk will send to them when the roads open.

"8th.—Such a journey as we had to the Bascatong I never experienced. Pools of water, four or five feet deep, were numerous in the road, and as there was only an inch of ice on them, we had to first drag the cutter over by hand, then wade through it all with the horse. It was freezing very hard, too; I had to rub my feet with snow, and put on other socks to save them from frost-bites. The newly-fallen snow was very heavy in our way, and we had almost to break our road good part of the way. We reached the Hamilton Bascatong depot early in the afternoon. The mare was almost encased in ice, my trousers were stiff, and my fur coat was fringed with icicles. The trip had been hard for both of us, and my head was very painful, and warningly stupid; so we remained at the depot chantier for the night, and, after prayers with four men, turned in. Our bedroom was miserably cold, and we were almost frozen in bed before fires were started for the next day. Miles twenty; weather very cold and clear.

"9th.—Mended my horse's bridle, gave some reading matter and a Prayer Book to the men, and then started for Island Farm, ten miles to the north of us. Arrived there in time for dinner, and found Mrs. Garvin, wife of the farm agent, to be the daughter of one of my parishioners. Her husband is a Presbyterian. In the afternoon, Charles Thomas, a Pickanack man, a Roman Catholic, came in, and begged me to visit his chantier, five miles away. Charles Bainbridge was in his gang, so I consented to go, and we

divided our forces, P—— to drive on to Sturgeon depot, for to-morrow's (Sunday) morning service, I on foot to the woods. In the chantier was a cheery little crowd of nine men, only two Frenchmen, and only two were Romans. Spent a pleasant evening; bandaged and settled the foreman's wounded knee, and had a capital service—good singing, and devout responding. Distributed reading matter to the men, and after some very satisfactory conversation went to bed in the 'boss's' bunk. Miles fourteen; weather very cold, heavy snowfall all afternoon.

"Plaisted—miles eight. Service at Sturgeon depot; twelve present, five of them were Romans.

"*Sunday, 10th.*—Walked out through the snowdrifts to the Island Farm, with Dings, one of the chantier gang, and a parishioner of Plaisted's. After dinner went to the sleep house, and found over twenty men there. After a little chat, got them some papers and books. In five minutes every one was interested, either in the pictures or the print. As soon as P—— came I took my horse, and, leaving him to take service at the farm, drove to Gagnon's chantier, some three miles away. Found an interesting lot of young fellows there, only three of them being Romanists. Good service here, and sermon on Epiphany. Distributed reading matter, and went to bed. Had my ears frozen before I had been there long. Dressed a bad wound over a man's eye before getting to sleep, and enabled him to get some rest, which he sorely needed. Miles eight; weather cold.

"*11th.*—At 6 A.M. started for Island Farm. Fearfully cold (42° below zero). Found we could not reach any of the chantiers owing to the water, and heard serious stories of hardship—very nearly starvation in some places. So went back to Desert, forty-five miles. At Caster Farm, very kindly received by Mr. Allan Gilmour, jnr., and had a comfortable chat with him. Reached Desert that night, Aylwin next evening. Total number of miles, 280."

It may be as well to add that the word "chantier," or wood-yard, has come to mean, in Canadian French, a rough log-house, being in fact the same word as "shanty." Mr. Chambers's trip was among the shanties of lumberers, *i.e.* men engaged in felling forest trees, and hauling them down to the river. They work in gangs of ten, or even twenty men, occupying one shanty. The foremen are the "chantiers' bosses."





ST. JOHN'S, KAFFRARIA.

NOTES BY BISHOP BRANSBY KEY, COADJUTOR-BISHOP OF KAFFRARIA.—REOPENING OF THE OLD ST. AUGUSTINE'S CHURCH.—FINGOES AND PONDOMISE.—RACIAL DISPOSITION TO CONVERSION.

IT was an old engagement that I should accompany Mr. Gibson on a confirming tour round his district. Accordingly on Tuesday, November 17th, I left home for the new Tsolo Magistracy, where we had agreed to meet; this is some twenty-two miles from Umtata, and the road lies through a pretty undulating country, well wooded in one part. The Magistracy is on the site of the old Mission Station of St. Paul's, and close to the location of the Mbokotwana, where Klas Lutseka and other native chiefs were murdered in 1880 by the Pondomise, at the beginning of the war, to which we rode in the morning for our first confirmation. It is a place of great interest to myself, as it was the most hopeful of the old out-stations, but the light seems to have died out where Lutseka was killed; and since the war the native Christians, under their head man, Antoni Mehlo, have been in an unsettled state owing to land troubles, and have not quite recovered the even tenor of their lives even yet. I hope better times are in store for them. The Fingoes (these are Fingoes) are, as is well known, as keen as the Boers are after land, and while they still see vacant land around them, they will not leave a stone unturned in their efforts to get an extension of their present ground; but when the whole country is occupied, as it will be very shortly, they will accept their present boundaries, and make the best of what is the choicest piece of ground in the district, though somewhat small.

In the afternoon we forded the Tsitsa, which though rather swollen, was quite safe, and went on to the Qumbu, some nine

miles further. This is the seat of another Magistracy, and some of the Cape Infantry and Cape Mounted Rifles are stationed there also. Mr. Hope used to live there, who was so foully murdered by the Chief Umhlonhlo, in 1880. We had service in the evening for the Europeans there, which was well attended, in spite of the rain.

The next morning we had a consultation as to the advisability of continuing our journey, as the rain was coming down steadily, and the River Tsitsa, the most formidable stream in this part of the country, would certainly become full, and most of our



A KAFFIR KRAAL.

work lay on the opposite side ; however, we decided on doing what we could on that side the river, and then be guided by circumstances as to our return. A meeting had been arranged with a native chief, at a trader's place, some twelve miles distant, and thither accordingly we turned our horses' heads. We found that he had left orders that he should be sent for immediately on our arrival, and his kraal being close by, he soon came. It appears that he is anxious for a Mission among his people, and he pointed out a large piece of ground for the Mission ; but some of the residents on it, being Wesleyans,

object to the arrangement. We told him that we are quite ready to take up the work, but that we must have a call from the voice of the tribe, we do not want to take up work where we are not wanted; we have already a work going on in his location, and it will be perhaps better if we place the catechist, a young Englishman, among the Churchpeople where he will have a ready congregation, than send him to unwilling ears: but we are at present awaiting the final message from the chief in council. At 5 P.M. we went on to the place where our own native Churchpeople live, close to the old Great Place of the Chief Umhlonhlo, referred to above. He was the firebrand of Kaffirland. I had visited him several times in the old days, and the contrast was great in finding the kraals of native Christians where the stronghold of a robber chief so lately stood with all its adjuncts of heathenism and violence. We were very hospitably entertained by a trader, a Mr. McKie, who, with his two brothers-in-law, has built a good homestead close by; they had just heard of the sudden death of one of the brothers in the colony.

We had a celebration early for those in the immediate neighbourhood, and a confirmation at ten. These people are natives from the colony and the Transkei, and have lately come into this beautiful part of this country. Our hosts are Presbyterians, but they all came to the confirmation, which was held in the open air.

The day was bright, and very pleasant, and we had a beautiful ride through a piece of country I had never travelled over before, and a ride of some twenty miles brought us to the Nqayi, where we stayed the night at a trader's place; here we celebrated the next morning, and communicated a young married couple (natives) who live in the neighbourhood, and then, after breakfast, crossed the Tsitsa, which we found quite fordable, in spite of the heavy rain of two days before, as was also the Pot River, or Denxa—the former name more expressive than elegant, bearing allusion to the holes or “pots” in the rocky bed of the stream, which render its passage unpleasant, if not dangerous. At two o'clock we reached the little township of Maclear, at which we were to have service on the following morning, Sunday.

This district was formerly inhabited entirely by natives, but they have been now removed and the land sold in farms to Europeans; an active priest is much wanted to work among them. We have tried to get one, but without success hitherto, and Mr. Gibson hopes to meet with one in England during his visit next year; the people are very anxious for a pastor, and have guaranteed £130 for the purpose.

We held confirmation at 7 A.M. on Sunday, the first held in the district, and four were confirmed, the first-fruits of a very promising harvest, I trust. After matins, with sermon at ten, we went on to Ugie, twelve miles distant, where four more were confirmed at 4 P.M., and an evening service at seven concluded a pretty hard day's work. Fortunately the day was cool, and the rivers went down just in time to allow us to pass without difficulty, after having been for some time impassable.

Ugie is a twin township with Maclear, in the same district, surrounded chiefly by Dutch farmers, but we found some of our old Umtata friends who have lately migrated into the neighbourhood. The next day, after an early celebration, at which ten communicated, we proceeded to Gqaqala, a native location. The names of the rivers up there under the Drakensburg bear evidence of their Bushman origin, and it is as well for the uninitiated not to attempt to pronounce them. Here there was a confirmation of seventeen people held in the hut used as a church; the church is in charge of the native deacon, Ebenezer Jwara, my old friend and assistant at Umjika. Samuel Nombewu, the head man, is a Christian and a very useful Churchman; he is a chief by descent, and he and Jwara pull together very well indeed. Several of Mr. Gibson's catechists and lay workers were present at the confirmation.

We left after breakfast, and made our way to the Inxu valley down a very steep and rocky track; Mr. Gibson went home to St. Cuthbert's, and I went on to the old Mission station of St. Augustine's. I stayed at the little trading station which has been raised out of the ruins of Mr. Leary's old residence. The ruins of the houses here and at the Mission look very melancholy; the trees, of some twenty years' growth, are still beautiful, but want the care of their old owners.

However, the Church is again prospering, perhaps more so than it ever did. The neighbourhood is filled now with loyal Fingoes, who have been moved down from Maclear district into what was Pondomise land. Some of them formerly belonged to the Wesleyan denomination, but have asked to be admitted to our fold, moved possibly in part by finding themselves under the shadow of the little church, which survived the war, but chiefly by the zeal of the Rev. A. Gibson in his attendance on some sufferers from small-pox.

Much has been written about the Fingoes—their characteristics, good and bad, their loyalty, their land hunger, their sturdiness in asserting their rights, and how they form the backbone of our native Church. Now, here is a sample of them: these people are Hlubi's, the same tribe as Zibi, and Langalibalele, which is spread in little colonies, greater or smaller, from the Tugela to Kingwilliamstown.

They occupy the ground lately held by the Pondomise immediately surrounding St. Augustine's, but whereas during twenty years' work among the latter we only baptised a few—one here and one there—already we have some ten or twelve candidates for baptism, people who apparently were as hopeless as any Pondomise who ever smeared himself with red clay. They were as red as the Pondomise, they believed equally in witchcraft, and the power of the witch doctor; they were as ignorant as the Pondomise are now. What is the difference? Why does the Church make progress among them, and none among the Pondomise? The trader would rather trade with Pondomise; they are much pleasanter to converse with.

I believe the difference to consist in this, that the Kaffirs are members of an organisation, the whole feeling and traditions of which are radically opposed, not so much to the Church as to the white man, for they confound the two very naturally; they feel that these are incompatible, that joining our religion means separation from *their chief*, their nation—it means a cutting off, a transplantation into a new soil.

The Fingoes as a nation—and they are a nation, though made up of so many different tribes—recognise the Government as theirs, personifying Government, *u Rulument*i, as they call it.

They look to this strange being as their Father, or Chief, consequently assuming his religion is easy. A Fingo chief is no demi-god; he is a head man whom they can respect as much or as little as they please. The real power is Government; as a corollary to the extreme unwisdom of the constant change of policy, and of ministers, is only too apparent, and nothing will try their loyalty in the future so much as this—if, indeed, it is to be continued in the style which has prevailed during the last ten years. There are reasons why individuals among the Kaffirs should take quite as kindly as Fingoes to the Church, or even more so; but as members of the Kaffir community, nation, or family, the break is too severe.

It will be said why do they not see the glorious community of Christ's Church, the Communion of Saints, and value it? Alas! why not? And why do not others besides Kaffirs? The service which began at 6.30 A.M. was most interesting, the Confirmation coming after the Nicene Creed. There were twenty candidates and fifty-five communicants.

To myself it was a very happy day; the mere fact of celebrating Holy Communion in the same place where I had done it so often in years gone by was something not to be forgotten. It was the same and yet not the same; one cannot live one's life over again, even at times such as this.

We had a pleasant talk with some of the people afterwards. The head man, Thomas Ntaba, is not yet a Christian, but he is very friendly and helpful.

We soon went home to St. Cuthbert's, about seven miles distant, where I spent a quiet day, that day and the next, with Mr. Gibson. He has a happy family of boys, white and black, too; the latter are the sons and nephews of the Chief Umditshwa and his councillors, some seven in number.

On the Friday I went down the hill and met Mr. Cameron at an out-station in his charge, at Kambi. Here we confirmed about seventeen, and rode down the Umtata River, to the village or town which bears its name, which we reached at dusk.





CAPETOWN.

FROM all parts of the Cape Colony there comes the too familiar cry of commercial depression, which necessarily affects the Church. In the diocese of Capetown twenty-eight of the sixty-one clergy are partly dependent upon the Society's Grant, which also helps to support thirty-four catechists and schoolmasters. The Bishop says that there have not been many openings during the past year for Mission work, but that one new Mission has been opened by the Rev. W. P. G. Schierhout at Buffeljacht's River. This place is between Swellendam and Zuurbraak. At the latter, it will be remembered there is a young and very successful Mission, where the Bishop confirmed no less than 170 adults in the summer of 1884.

During the year 1885 the Bishop confirmed more than a thousand persons in his diocese, and in mentioning this fact he says :—

“On the whole I have to be most thankful for the steady and continuous progress being made, in spite of unusual drawbacks and hindrances.”

We have before us several reports from the Missionaries, and extracts from two or three of them will be useful as showing the Church's difficulties, and the work which is done in spite of them.

The Rev. W. F. Taylor, of Mossel Bay, gives a brief sketch of the progress in his parish during the last three years :—

“Those years have been years of great depression, financially, for this colony, as they have been for so many other portions of the world. And as Mossel Bay depends entirely on trade for its existence, our English population, especially the more well-to-do, have felt the trial very severely. It is to the credit of our English congregation that they have kept up their contributions for maintaining the work of the Church to very little short of what they did in more prosperous times ; though then they did well as

compared with congregations generally. Small as they are in number, they still maintain the ministry of the Church for themselves unaided, besides the heavy expense of the building for themselves a church which cost £4,000, of which all but a debt of £725 has been paid. During 1885, unhappily, instead of trying to reduce that debt, they have had to incur an expense of £111 in effecting some extensive repairs, necessitated by some bad workmanship originally in the east end of the building, which sum they have contrived to raise among themselves, although this year, 1885, has been the worst, financially, of the last three years. And at present we see very small ground for hope of any considerable improvement in coming years.

"I mention this fact to show that such a congregation cannot fairly be expected to do much in aid of Mission work. And of that I will now speak.

"Our Mission work still continues to make steady and wide progress. In the town, and at our old station at Vogel Vlei, things are indeed nearly at a standstill; partly because almost all our adherents are now baptised members. But there has been a decided increase in the average attendance at Divine Service, and in the number of communicants, though the total number of the congregation has not increased.

"But the work at Dumbiedykes, begun in 1880, has been making steady increase. During the last five years seventy-two adults and 147 children have been baptised there.

"This year we have commenced another Mission work in this parish at Herbert's Dale, a little village in the most remote corner of it. A Missionary from George, some seventy miles off—a German Lutheran originally, but for long a sort of independent worker in connection with the Dutch—used formerly to visit the place, and had baptised and married a considerable number. But for some years, being in advanced years, he has been unable to continue his visits; and the people, left to themselves, earnestly desire to be received into the Communion of the Church. Thus we have already a small congregation of baptised persons and communicants to commence with, besides a large number of unbaptised to be brought under instruction, I am very anxious to place a man there as a permanent teacher, it being a long five hours' drive from here, and being likely to become an important centre for our work eventually. But there comes in the utter inadequacy of our means. It has been with great difficulty, and with a considerable sacrifice out of my own small income, as the return for 1885 will show, that I have been able to maintain my two very valuable assistants in the Mission work; and with less it could not be carried on efficiently."

From Newlands the Rev. A. A. Dorrell sends some details as to the loss of prosperity:—

"It is to be hoped the coming year may bring prosperity to this land. The past year has been a painfully unfortunate one; all classes of colonists have shared in the universal depression. A young relative who has been farming in the Wodehouse and Queenstown Districts, E. Province, for some

few years, writes thus :—‘I shall, in all probability, leave this farm at the expiration of my lease in March next, as I cannot continue paying the high rent asked—with wool at 3*d.* per lb. I am quite undecided what to do. One thing is certain—I can no longer live on a few sheep in these parts, and shall be compelled to leave the district. My losses in stock have been very great during the last few years, and I must now look around me for a fresh start in some other more remunerative part of the colony, than this and the neighbouring districts.’ This is but one of many such experiences. The following, with reference to ostrich farming, is perfectly true :—‘Birds have descended in value even more than feathers. Healthy young birds were recently sold for 6*s.* apiece, whereas five years ago eggs fetched a guinea each, and upwards.’ I think we all need more patient waiting; and no doubt in God’s good time the cloud of depression will lift, and our land will give her increase in abundant measure, and her children shall be satisfied with much bread.”

In connection with Woodstock (formerly called Papendorp) there is a Kaffir Mission. The Rev. G. T. Gresley, after mentioning that a new organ has recently been placed in his church of St. Luke’s, and that he hopes before long to build a Mission-school in the adjoining hamlet of Maitland, before mentioning some other parochial details of interest, reports thus on the work among the natives :—

“The Kaffir Mission (mentioned in former report) is growing in influence, and really doing good work. Every evening night school is held and religious teaching given, and several are candidates for baptism. A service is held every Sunday at six, and is well attended. The Mission is under the care of the Cowley Fathers, living in the next district, whose special work is amongst the heathen and coloured people on this side of the city. A catechist (native) from Kaffraria is engaged for 1888, and Father Puller hopes shortly to gather the more promising scholars into a ‘location’ under careful supervision.”





Reviews.

The Melanesian Languages. By the Rev. R. H. CODRINGTON, D.D., of the Melanesian Mission, Fellow of Wadham College Oxford. (Clarendon Press, Oxford.)

MELANESIA comprises that long belt of island groups which runs south-east for some 3,500 English miles from New Guinea to New Caledonia. Dr. Codrington gives grammars, or outline grammars, of thirty-four of the languages spoken between these limits, arranging them in seven groups. Of these three contain but one specimen, viz. the Loyalty Islands, Torres Islands (Lo), and Rotuma, the remaining thirty-three languages being classed as belonging to the New Hebrides, Banks' Islands, Santa Cruz, or Solomon Islands.

The languages of New Guinea, Fiji, and New Caledonia have little to do with the scope of the book.

After an interesting introduction, in which he shows the Melanesian languages to be homogeneous, and of a common stock with those of Polynesia and the Indian Archipelago, Dr. Codrington gives a vocabulary of seventy words in no less than forty Melanesian languages, followed by very full and careful notes on the words. The third chapter, which follows, contains in nearly a hundred pages a short comparative grammar of the Melanesian languages. This, after two short chapters on Phonology and Numeration, is followed by the separate grammars of the thirty-four languages, which occupy 320 pages, or more than half the book. We are, of course, unable to criticise such a book, but we can at least say that it has perspicuous arrangement and philosophical system, and that the writer has a firm grasp of the principles of comparative philology. To that science there can be no doubt it will prove a valuable contribution; while for its accuracy, Dr. Codrington's long familiarity with the several races is the best warrant.

From the Missionary point of view we welcome the book as one more illustration of the often-noticed fact that the pioneers of the kingdom of Christ are well to the front also in scientific work. The obligations under which geography, philology, natural history, and other sciences lie to Christianity are not less now than has been the case in former centuries. In fact, so far from science as it advances being able to dispense with the aid of religion, its dependence upon labours, the only motive for which has been religious, continuously increases.

The Life of William Carey, D.D. By GEORGE SMITH, LL.D.,
C.I.E. (John Murray, London, 1885.)

IT is only right that honour should be freely accorded to all great workers in the Missionary cause, and that our admiration should not be restricted to the achievements of the Church. A wide survey, whether in regard to area or time, is rendered unsatisfactory if we have regard to the labours of the members of our own Communion alone. No apology in any case should be needed for calling our readers' attention to the history of a career of such colossal importance in the annals of Missions as that of Dr. Carey.

His biographer brings out very forcibly what a pioneer he was in exciting the Missionary spirit at home. We shall have to criticise some of his statements on this head, but the plain fact remains that this village shoemaker and Nonconformist preacher had to persuade his co-religionists for some years before he could make them appreciate the desirableness of Missions to the heathen at all. The story is well known of his introducing the subject for discussion at a meeting of ministers, steeped in hyper-calvinism, at Northampton. The Chairman shouted to him in rebuke, "You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ, as at first."

William Carey was born on August 17th, 1761. His father was the Parish Clerk of Paulerspury, and though his biographer

does not speak highly of the spiritual sustenance offered by the Church's ministrations in that village, we read of his knowing the Prayer Book, especially the psalms and lessons, well, of his being confirmed, and of the training in his home being exceptionally Scriptural and thorough. We must not dwell upon the record of his early years and his religious experiences, though there is something pathetic in the immediate cause of his leaving the Church. He had been in the habit of going to hear various Nonconformist ministers, and in 1799—when he was but eighteen—he interpreted an exhortation on the text, “Let us therefore go out unto Him without the camp,” as if the camp were the Church of England! He learnt, almost unaided, Latin, Greek, and Hebrew, studied botany and other sciences, put forth some marvellous appeals to stir up Missionary zeal, and became a powerful preacher.

In 1793 he was at length sent to Calcutta, as the first English Missionary. After working at Dinajpore and elsewhere, he in 1800 took up his residence at Serampore, where his head-quarters remained for the rest of his eventful life. It would of course far exceed the limits of a brief notice to give even an outline of his career. We will only enumerate some of the main features, which will serve to show the greatness of his powers and his zealous perseverance. Bengali had previously no printed, and hardly any written, literature. The type for printing had to be made under his direction at Serampore. He at once devoted himself to the study of the language and the translation of the Bible. Many books were brought out under his auspices, and he started the first Oriental newspaper, which still survives. His translation work was simply marvellous. He “made and edited” translations of the Bible into forty languages and dialects, including Sanskrit, and many dialects of Bengali, Hindi, and Marathi; most of them appear to have been actually the work of his own pen, the others being by his colleagues. He compiled grammars of several of these languages, and in speaking of their publication, gives a partial explanation of his linguistic success, saying that they “may serve to furnish an answer to a question more than once repeated, ‘How can these men translate into so great a number

of languages?' Few people know what may be done till they try, and persevere in what they undertake."

He was appointed teacher (afterwards Professor) of Sanskrit, Bengali, and Marathi in the newly-founded Government College of Fort William, Calcutta; and in that position is credited with having raised greatly the tone of the young English Civil Servants who were students there. His salary for this and other services to the Government between 1801 and his death in 1834 is calculated to have amounted to Rs. 360,100. But he took nothing for himself personally: all went to the Missionary Brotherhood. He seems to have been largely instrumental in procuring the abolition of the burning or burying of widows alive with their husbands' corpses, and many another hateful feature of Indian life, for which the Government by iniquitous legislation had more than indirect responsibility. He did much for Indian agriculture, and was founder, in 1820, of the *Agricultural and Horticultural Society in India*, which has been productive of great benefit, and promoted the introduction of improved methods. The Mission had no fewer than 126 schools, containing some 10,000 boys, and in 1813 Carey founded the important College at Serampore.

These and many other things we could enumerate to the honour of Dr. Carey's memory. But we are constrained in commending his biography—as we cordially do—to call attention to a grave blemish, which appears not once nor twice, but almost all through the work. What are we to make of the opening words of the very first page? "William Carey, the first of her own children of the Reformation whom England sent forth as a Missionary, who became the most extensive translator of the Bible and civiliser of India," &c. The description of his translation and civilising work may be true, though we know of other Missionaries whose linguistic labours have been enormous, and though India can claim a share in the work of many a great English civiliser—we are not in a position to judge of these matters, in which our author may be right. But the honour of Carey is not augmented by a claim so preposterous as that of his being the first English Missionary of the "children of the Reformation." It is difficult to understand how such a view

presented itself to the writer, for he quoted Carey himself as pointing to Eliot, the renowned Missionary to North American Indians, who translated the Bible for them, as a grand example. The Society for the Propagation of the Gospel in Foreign Parts was founded nearly a century before Carey reached Calcutta, and from the first directed no mean share of its energies to the conversion of the heathen, although it laboured primarily—and quite rightly—to plant the Church among the English in the Colonies. Several tribes in America received the Gospel, and showed steadfastness in the Church. Almost at the same time the Society began to labour in the West Indies, the work there being at once Missionary. In 1752, nine years before Carey was born, it entered upon work on the West Coast of Africa.

But we would not claim for the Society the beginning of Missionary enterprise. It is a fact familiar to all who are acquainted with the history of Missions, or even of colonisation, that in the time of Queen Elizabeth, the Stuart kings, Oliver Cromwell, and William III., the conversion of the heathen in all countries to which Englishmen went was an aim of the head of the State, and its adventurous sons. Who are we, to say that the efforts of such men as Raleigh's companion Hariot, or that devoted servant of God, Alexander Whitaker, were small or unfruitful?

But apart from this ignoring of the actual labours of the good men of past centuries, there is something more serious than the mere question, "Which was first?" The biographer talks of Carey's stirring up Missionary zeal at a time "when the Established Churches of England, Scotland, and Germany scouted Foreign Missions." In what way, we would ask, did the Church of England scout Foreign Missions? Why should the Missionary zeal of Dr. Bray, of Bishop Patrick, of Prideaux, of John Evelyn, of Robert Nelson, of Dean Stanhope, of Sherlock, of Beveridge, and of many another leading Churchman of the seventeenth and eighteenth centuries count for nothing? Had Bishop Berkeley no Missionary spirit? Why are we to suppose that Archbishop Tenison, and the bishops, clergy, and laity, with whose co-operation he petitioned the Crown for the Society's Charter, did not desire the objects

for which they declared they sought it, and which the Crown gave them explicit encouragement to carry out?

And we can go further, and rest the case not only upon the piety and energy of individual Churchmen. The charge is brought against the Church of England collectively as a body. At the revision of the Prayer Book in 1662 the Prayer for all conditions of men was inserted expressly with a view to Missions to the heathen, and at the close of the same century the Church in Convocation joined prominently in the efforts for establishing the Society for the Propagation of the Gospel.

Before passing from our criticisms we would remark that Bishop's College, Calcutta, now presided over by one of the most gifted of her sons that Oxford has sent into the Mission Field, is supposed by our author not to exist, because its site has been changed; and that the following sentence fairly puzzles, as much as it shocks us:—

“The beggarly elements of sacramentarianism and the consequent priest-craft of sacerdotalism had not then begun to afflict the Church in India, which had not even a Bishop till after 1813.”

We must transcribe at length the following letter from Bishop Heber to one of Dr. Carey's colleagues at Serampore:—

“I have seldom felt more painfully than while reading your appeal on the subject of Serampore College, the unhappy divisions of those who are the servants of the same Great Master! Would to God, my honoured brethren, the time were arrived when not only in heart and hope, but visibly, we shall be one fold, as well as under one Shepherd! In the meantime I have arrived, after some serious considerations, at the conclusion that I shall serve our great cause most effectually by doing all which I can for the rising institutions of those with whom my sentiments agree in all things, rather than by forwarding the labours of those from whom, in some important points, I am conscientiously constrained to differ. After all, why do we differ? Surely the leading points which keep us asunder are capable of explanation or of softening, and I am expressing myself in much sincerity of heart (though, perhaps, according to the customs of the world, I am taking too great a freedom with men my superiors both in age and talent), that I should think myself happy to be permitted to explain, to the best of my power, those objections which keep you and your brethren divided from that form of Church government which I believe to have been instituted by the Apostles, and that admission of inference to the Gospel Covenants which seems to me to be founded on the expressions and practice of Christ himself. If I were writing thus to worldly men, I know I should expose myself to the imputation of excessive vanity

or impertinent intrusion. But of you and Dr. Carey I am far from judging as of worldly men, and I therefore say that, if we are spared to have any future intercourse, it is my desire, if you permit, to discuss with both of you, in the spirit of meekness and conciliation, the points which now divide us, convinced that, if a reunion of our Churches could be effected, the harvest of the heathen would ere long be reaped, and the work of the Lord would advance among them with a celerity of which we have now no experience.

"I trust, at all events, you will take this hasty note, as it is intended, and believe me, with much sincerity, your friend and servant in Christ,

"REGINALD CALCUTTA.

"June 3rd, 1822."

Well might Carey call this "a very friendly letter," and describe the Bishop as "a man of liberal principles and catholic spirit." The discussion, desired on both sides, appears never to have taken place.

We wish we could find space for reprinting some charming letters from Carey to his sons, who became Missionaries. Even among the records of his great work, they are perhaps the most striking parts of the book. High Christian tone, strong parental affection, and most robust common sense are beautifully blended. In fact, all his letters and writings are in harmony with the greatness of the man.

We have spoken plainly on the points of which we have to complain in this biography. It appeared our duty to do no less. But we hope that the very fact of our having done so will serve to emphasise our welcome of this really valuable volume, and our tribute to the honour of the great Missionary, who is the subject of it.

Gospel Difficulties ; or, The Displaced Section of St. Luke. By the Rev. J. J. HALCOMBE, M.A., Rector of Balsham and Rural Dean of North Camps, formerly Reader and Librarian at Charterhouse. (London: C. J. Clay & Son, Cambridge University Press Warehouse, Ave Maria Lane.)

MR. HALCOMBE, whose name is connected with the authorship of several books of Missionary interest, proposes by an ingenious, but very intelligible, transposition of a portion of St. Luke's Gospel (from the 14th verse of chapter xi. to the 21st verse of chapter xiii.) to the eighth chapter at the end of verse 21, to show the continuity of the Narrative in the Synoptical Gospels.



Notes of the Month.

IN St. Paul's Cathedral the Society's Annual Sermon is to be preached on June 23rd by the Lord Bishop of Lincoln. The service (a Celebration of Holy Communion) is to begin at 11 A.M.

At the Anniversary Service in Westminster Abbey on June 25th, at 7.30 P.M., the preacher is to be the Lord Bishop of Truro.

ON Lady Day (March 25th) the Consecration of Dr. George Wyndham Hamilton Knight-Bruce to the see of Bloemfontein took place in the Church of St. Mary Matfelon, the parish church of Whitechapel. The consecrating prelates were the Archbishop of Canterbury, the Bishops of London, Llandaff, and Bedford, and Bishop Bromby. The sermon was preached by Canon Mason.

His lordship addressed the Society at the Monthly Meeting on April 16th (*see page 164.*)

THE Bishop of Zululand we are glad to welcome in England. He has promised to address the members of the Society at an early date, and also to speak at the Society's Annual Public Meeting in St. James's Hall on June 9th.

LORD DUFFERIN'S arrival at Rangoon, when on his way to Mandalay as Governor-General, was signalised by a happy ecclesiastical event. His Excellency laid the foundation-stone of the new Cathedral for Rangoon, the ceremony taking place on St. Matthias' Day.

The new Cathedral, which is to cost between two and three lacs of rupees, is to be built in brick in a modified Early English style. Ventilation, and protection from direct rays of the sun have been carefully attended to.

The Bishop was able to state, in his address to the Viceroy,

that since his predecessor, Bishop Titcomb, began his labours in 1878, the work of the diocese has progressed, so that now :—

“The number of clergy has increased from nine to twenty-nine. Four new churches have been built, and four more are in course of erection, Diocesan institutions have been formed, and three new Mission stations established.”

UNTIL last year the Bishop of St. Helena held from the Government the position of a Colonial Chaplain, and the income (£400) from this source constituted the greater part of the emoluments of the occupant of the see. The Government have abolished the chaplaincy, and although they have given the Bishop a pension, the amount of his income is considerably reduced. Bishop Welby, who for nearly a quarter of a century has ruled this island diocese, does not appear to feel in the least aggrieved by the change. His thoughts have, however, been directed to the future interests of the Church in the island :—

“The abolition of the Colonial Chaplaincy rendered a division of the island into ecclesiastical districts necessary ; this could be done only by a Government Ordinance, as the Church in St. Helena, although now entirely disendowed, is still the Established Church—established by unrepealed ordinances, and by my Letters Patent. The Colonial Chaplain was, *ex officio*, the Rector of the parish, and presided at the Easter Vestries held annually in Jamestown for the election of churchwardens for the whole island. When I ceased to be *ex officio* Rector of the parish, the ordinance could no longer be carried out. I therefore got that ordinance repealed, and I have obtained from the Government a far better, and more satisfactory arrangement, by which each separate congregation can elect their own churchwardens, and manage their own affairs without the interference of a Central Vestry. I thought it more prudent to obtain a fresh ordinance, than to allow Church matters, by lapse of the former ordinance, to drift into such an uncertain state as would imperil the legal possession of churches, and church property, and render doubtful the elections and legal powers of our churchwardens.”

Speaking of the work in the diocese, and his own duties, he adds :—

“Since the arrival of the Rev. F. H. Baker, in December, 1884, the work has been carried on in St. Paul’s district—the largest and most difficult to work—by him with much zeal and success. He has shown himself a good and faithful parish priest, and the people, who are poor, and very often out of work, readily contribute all they can towards his support. An increase in the number of communicants at the Cathedral, with larger and more regularly attending congregations on Sundays and weekdays, and the return

to the Church of some in the district who had been drawn off into dissent, are very encouraging signs of the success of his ministry. I wish that I had the means to support, and could obtain such another man for St. John's district, about which I feel the more anxiety from my own increasing unfitness for much active work. The inspection and supervision of three Government schools and five charity schools in different parts of the island, and preaching on Sundays and sometimes other days, and holding yearly confirmations, make up all the work that I am now equal to. I am very thankful that my general health is good, and that I can yet do some work, though feebly and too imperfectly, in my Lord and Saviour's vineyard."

ANNESLEY, a colliery parish in Nottinghamshire, has for the last few years regularly increased its remittances to the Society, and possibly a brief notice of what is done there may be useful and encouraging for others. The population of the parish is 1,445, most of whom are colliers. The remittances from the parish during the last five years have risen as follows:—1881, £25 5s. 3d.; 1882, £28 17s. 6d.; 1883, £37 0s. 10d.; 1884, £38 6s. 4d.; 1885, £52 13s. 0d.

When we come to examine this last amount to see how it was made up, we find that £20 10s. is from one individual donor, who modestly says:—

"I do not believe I am at all more liberal, *in proportion to my means*, than many of my *poor* neighbours."

In addition to this, there are Sunday offertories once a quarter. The frequency does no harm, but rather the contrary. Then besides £5 8s. 1d. found in boxes, a sum of £20 5s. 0d. was raised in a way which perhaps should be described with some little detail.

A little girl, eight years of age, asked those of her friends who intended to keep up their practice of giving her birthday presents, to give them in the form of something which she could devote to a sale of work for her Missionary box. The following is the result of this idea. In 1880 it realised £2 11s. 6¼d., in 1881 £3 2s. 8¼d., in 1882 £3 11s. 1½d., in 1883 £5 5s. 6¼d., in 1884 £7 19s. 9¾d., and in 1885 £20 5s. 0d. This is certainly growth, and whether the particular idea commends itself to many others or not, it may at any rate suggest to them some form of energy for the great cause.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, April 16th, at 2 P.M., Rev. B. Compton in the Chair. There were also present the Bishop of Antigua, the Bishop of Bloemfontein, Bishop Perry, F. Calvert, Esq., Q.C., F. H. Dickinson, Esq., *Vice-Presidents*; J. M. Clabon, Esq., C. Churchill, Esq., Canon Elwyn, General Lowry, C.B., General Nicolls, H. D. Skrine Esq., and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. S. Arnott, J. Boodle, Esq., Rev. J. A. Boodle, Rev. R. H. A. Bradley, T. Dunne, Esq., Rev. Dr. Finch, Rev. E. A. Hammick, Rev. Arundel St. John Mildmay, Rev. J. Mitchell, J. W. B. Riddell, Esq., J. Rogers, Esq., Rev. H. Rowley, W. A. Slade, Esq., Rev. G. E. Tatham, Rev. Canon Trench, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following statement of accounts up to March 31st:—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

| January—March, 1886 | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 8,316 | 1,227 | 537 | 10,080 | 19,811 |
| SPECIAL FUNDS | 3,370 | 200 | 1,269 | 4,839 | 4,947 |
| TOTALS | 11,686 | 1,427 | 1,806 | 14,919 | 24,758 |

B.—*Comparative Amount of Receipts for the General Fund at the end of March in five consecutive years.*

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|--|--------|--------|--------|--------|--------|
| Subscriptions, Donations, and Collec- tions | £9,046 | £7,451 | £8,276 | £7,478 | £8,316 |
| Legacies | 1,956 | 1,238 | 1,456 | 603 | 1,227 |
| Dividends, Rents, &c. | 1,066 | 847 | 771 | 635 | 537 |
| TOTALS | 12,068 | 9,536 | 10,503 | 8,716 | 10,080 |

3. Authority was given to affix the Corporate Seal to a Deed relating to St. John's Church, Mentone, and to a transfer of Stock.

4. The resignation of a member was reported to the Society.

5. The Bishop of Bloemfontein addressed the members; and saying that it was impossible for him as yet to speak in any detail of the work in the diocese, referred at some length to the claims of Bechuanaland. Part of that country was actually in the diocese, and the rest of it must be considered to fall to it, as the nearest diocese. In the vast district reaching from Kimberley northwards to the Victoria Falls on the Zambesi, a distance of some 900 miles, Moffat, Livingstone, and others had laboured, and there was ample room for the Church to spread her Missions, without coming into competition with those of other religious bodies. At present the Church has in Bechuanaland only one Mission, that at Phokoane, under the Rev. W. H. R. Bevan.

The need for work in Bechuanaland is increased by its being occupied by English settlers, in consequence of its being under British protection.

The Chairman thanked the Bishop for his address, and it was agreed that the Society heard with sincere sympathy the proposals of his lordship with regard to Bechuanaland and the Zambesi, and encouraged him to mature the design as he should find opportunity.

6. All the Candidates proposed at the Meeting in February were elected into the Corporation. The following were proposed for election at the meeting in June :—

Rev. W. M. B. Ducat, Cuddesdon, Oxford ; Rev. R. G. Penny, Rotherfield, Tunbridge Wells ; Rev. Vere F. Willson, Fulbeck, Grantham ; Rev. Thomas Urmson, 21, Roker Terrace, Sunderland ; Rev. Griffith Roberts, Dowlais, S. Wales ; Rev. J. H. Protheroe, Aberystwyth ; Albert Harries, Esq., Old Brecon Bank, Carmarthen ; Rev. A. G. Edwards, Carmarthen ; C. Bath, Esq., Swansea ; R. Glascodine, Esq., Swansea ; Rev. F. J. Jayne, College, St. David's ; Rev. Chris. Rodwell, Kimcote, Lutterworth.



REPORTS RECEIVED.

Reports have been received from the Rev. J. Perham of the Diocese of Singapore ; E. C. Hopper of Japan ; T. Button and H. Waters of *St. John's* ; A. M. Hewlett and E. O. Mac Mahon of *Madagascar* ; J. Eames of *Quebec* ; T. A. Young of *Montreal* ; E. P. Smith of *Saskatchewan*, and T. P. Quintin and C. Wood of *Newfoundland*.





THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JUNE 1, 1886.

REWARI.

REPORT, DATED 7TH APRIL, 1886, BY THE REV. T. WILLIAMS,
OF THE REWARI MISSION, IN THE DIOCESE OF LAHORE.—
THE BISHOP'S OPINION OF THE MISSION.—AREA EMBRACED.
—WORSHIP OF LIVING MEN.—EVANGELISTIC ADDRESSES.

I CANNOT do better in beginning this Report than give a copy of the Bishop's *Church Record Book*, Rewari: "Visit by the (First) Bishop of Lahore on his Fifth Visitation, January, 1886 :—

"I was glad to be able to devote even two whole days to the Mission at this station (in connection with the Delhi branch of the S.P.G. in this diocese), which has now taken shape and fuller consistency under the charge of an experienced Missionary (Rev. T. Williams) lately transferred hither from the Bombay diocese. Mr. Williams is aided by Mrs. Williams' full sympathy and fellowship in his work, as also by Mrs. Parsons and a daughter, and by two catechists, one, who was his right hand in the work at Ahmednagar, in the Dekkan. I can only trust and pray that Mr. Williams's vigorous and determined prosecution of Sanskrit studies may prove to be of great service to the Church of Christ in this part of the diocese: and whilst opening a

door of utterance, may be made the means of opening a door of entrance into the hearts of the people.

"I reached Rewari with Mr. Carlyon from Bhiwani on Friday, January 29th, at 9.30 A.M., and was the guest of Mr. and Mrs. Williams, who (at much inconvenience, I fear, to themselves) resolved to put their scarcely finished house into a state of readiness to give me welcome and friendly shelter. The evening was chiefly spent in hearing and taking part in the Vernacular preaching in the town. Nothing of very particular mark occurred. On Saturday (30th), being anxious to witness Mr. Williams' method of preaching to the village population around, to whom he devotes much time and concern, I accompanied him to a flourishing village four miles off, with a more than usually educated native population (Biteaneer), where the people at least flocked readily to listen, and were almost clamorous for Christian books. Mr. Williams' sympathetic, genial, and painstaking efforts to instruct and attract, strike a chord evidently in the people's heart, which responds, and will increasingly respond, to the influences he seeks to exert, and the high aims he proposes to himself.

"In the evening, at 4 P.M. I held a Confirmation service, at which eight candidates were received to the sacred rite, and an address given in Hinduwi (Hindî) at some length. Mr. Williams read the service mainly. The little 'Church in the House' mustered in its usual numbers, as many as the room can well hold. I gave a short summary of the Hindi address in English also, for the sake of one of the confirmees whose natural tongue it was, and had a long converse with the catechists after that, as well as an interview with Mrs. Parsons earlier in the day.

* "To-morrow morning (31st) I hope to hold an early service at 8 A.M., with celebration of the Communion, moving on to spend the rest of the day, if God will, at Gurguon, holding there an English and Vernacular service. I may mention that at Bhiwani I spent nearly three whole days with Mr. Carlyon, and many seeds of light and truth were sown, I trust, in some of the hearers. It has been a week of very special interest to me, comprising visits to four towns of more or less importance—

Sirsa, Hissar, Bhiwani, and Rewari. I wish English influences were everywhere as wholesome and helpful as they are, *on the whole*, in those places !

“THOMAS V. LAHORE,
“*Bishop.*”

“P.S.—I am thankful that there is a prospect of a church being built at Rewari, before long ; or at least of its foundation being laid. I wish Mr. Williams much success in this most desirable and needful work. It is almost a scandal it has not been attempted before, or at least would be, were not the institutions of the Delhi Mission so varied, and many of them necessarily costly. Some respectable residents at Bhiwani have made an earnest appeal that one or more Medical and Zenana ladies may be planted down amongst them. T. V. L.”

We have three catechists here, not “two,” as the Bishop says. With regard to the church, I paid, last month—on the 30th—the last money required for the purchase of the site. A piece of ground had been secured about two and a half years ago, but this was very meagre indeed, and left unsecured a piece adjoining nearly of the same size, which might soon have been a source of very great annoyance to us in our services. It is this that I have secured now, and so our site has become roomy, and wonderfully free from what might have proved a source of great annoyance. In this I allude not merely to what I have just said, but also to the fact that a decision in the Deputy-Commissioner's Court, lately made, has made the piece of ground down one whole side of our site, what is called “wakuf,” the effect of which is that on that side no building can be raised, so that the narrow slip between us and the Station Road—the most frequented in the whole neighbourhood—will ever remain open. On our east side is a broad thoroughfare, and on our west are Kenotaphs, called “chartries,” built not very many years ago by a king of Rewari. Only on our south side may buildings be raised that might prove a source of annoyance. It is, however, not so occupied yet, and may not be for many years to come. We have reason to be

thankful for the splendid site, as it has now become. I will see to the Society's being properly put into possession of the site.

I am gradually putting in an appearance throughout my field. Of course I regard Rewari as my centre, from which the railway radiates in three directions. What we may regard as our limits to the south and east of this centre have been reached by my agents or myself. To the west journeys have been made to a distance of some thirty miles. On this, the west side, however, there is really no limit, as on all the other sides, for there is no Mission at work anywhere between us due west, and the River Indus, probably some 300 miles away; and I fear that limit I am not likely to reach, owing to the desert character of the intervening country. To the north is our longest stretch of workable ground, up to, that is, a few miles beyond Sirsa. The American Presbyterian Mission claims the area to the north of that. I am very thankful that in the limits I have now marked no other Mission is working. To the north and south are the American and Scotch Presbyterian, and all along our east side, occupying the area from that to the western bank of the Jumna, is our Delhi Mission, mixed up, however, to some extent with the Baptist Mission. This fact only makes me the more anxious to really occupy my so favourably-circumstanced field. Already I have gone north as far as Hissar. I am there now, while writing this; putting up in a deserted Additional Clergy bungalow, void of a stick of furniture. This will account for the awkwardness of my handwriting, for my table and chair are two boxes, which do not lend themselves well for use for sitting and writing purposes. An Additional Clergy Society's clergyman was one time living here, and served the Hissar and Sirsa Churches. It is hoped that the Bishop will be able to send one here again. This, however, does not affect the Missionary work of the district. It seems a most unnatural thing that a clergyman should have lived here for years, ministering to the few Europeans, and yet to have done absolutely nothing for the evangelisation of the natives crowding around him. Hissar and Houre are as if no minister of the Gospel had ever been near. This I know, and Sirsa is probably the same. But that I shall soon know with certainty, as I hope to reach there in a few days.

This is the great time of the year for the Melas, *i.e.* Religious Fairs, relics of which linger in England in the visits to Holy Wells on a certain day of the year. The Buddhô Mâtâ, whose mela is a weekly one, but dies away during the cold weather, was last Wednesday, the 31st of March, begun again. Thousands were there, and my wife and Mrs. Shantwan, who regularly go to it, taking my little tract Buddhô Mâtâ as their stand-by, were surprised at, and rather disconcerted by, the large number of men, for women and children are the usual devotees, the Mâtâ being regarded as controlling births and the health of children, and especially as having in her control the infliction and the removal of small-pox, which is dreaded as much as cholera. Bhajan, *i.e.* native religious songs sung to native tunes, are a great attraction, and are resorted to whenever the audience dwindles away.

Another Mâtâ is one in a neighbouring village, called Bhudawas, near which, some years ago, was a British Cantonment, and its existence is still testified to by those small graveyards, on whose well-built and variously shaped tombs not a single inscription is to be found. One graveyard contains but one grave, solidly built, which the natives say is that of a dog, a great favourite of one of the English officers. The peculiar thing about the Bhudawas Mâtâ is this, that a living man is worshipped. Some years ago—I tried to find out exactly how many, but failed, for the natives of India seem constitutionally indifferent to chronology—there lived there a holy man, called a siddha, of the name of Mohun Das, who worked many miracles; as specimens of which I may mention two—one that a man having too short a cord to reach down to the water in a well, invoked Mohun Das, who thereupon made the water rise up and brim over. Another, that when Mohun Das was on the point of dying, the earth opened and swallowed him up. This is not an uncommon mode of exit for the saints about here. Ever after, one of the disciples of the Mohun Das cult has been regarded as an incarnation of that saint, and is regularly worshipped at intervals of a twelvemonth. Every devotee is expected to present a rupee among other oblations. There are a few villages which the devotion of some Raja or other land-

owner has handed over to the sole use of the Mahout, as they call him. I visited Prahlada Das, the said Mahout, but not on the Mâtâ day, and found him a very ordinary mortal indeed. I did not think of seeing him, but some boys, whose acquaintance I had made, without any misgiving, and certainly with no display of reverence, led me along up to the Mahout, who was distinguished from those around him merely by daubs of yellow earth on his forehead and nose, and under his eyes, and a towering pugree. After a few words of mutual greeting, he asked me what my little portfolio of Leaflets was. This resulted in my presenting him with one of every sort, he taking them and reading a little in a poor schoolboy, stumbling fashion. Then he pointed to my globe. I was of course very glad that he should, of his own motion, lead to my opening and presenting him with the tracts, and telling him of and exhibiting the globe. He knows no Sanskrit. I intend employing Prahlada Das as affording me a topic for a Leaflet.

Another Mela will now come off at Bas, twelve miles from here, at which one of Shiva's forms, called Bheiroba, is worshipped. Two of our agents will be there. I myself shall not be able to go. This Mela lasts three days, and is frequented by people from very great distances—some, it is said, coming from Calcutta. Goats are sacrificed, oil libations, and also libations of country liquor are made. This is a remnant of the old-world orgies, which Buddhism failed to put an end to in India, and is one of those things which Brahmans find it their best policy to encourage.

I will not go on enumerating Melas, for their number is great—so much so, that now for some time we might do nothing else but attend them. What I have said shows how much there is that is purely local, provoking special attack. Almost every village has its special shrine and Mela.

At the middle of last month I visited Hansi, and spent a week there. It is a municipality, has about 13,000 population, and is on the Rewari-Ferozepore Rail, about seventy-four miles from my headquarters. It is a very old town—much older than Hissar—and was once the capital of Hariana. Its ruined fort was first built by Prethoi Raj, the famous Hindu Delhi king,

about 900 years ago, and was for some time, from 1795, the headquarters of the adventurer, George Thomas.

Every morning Shantwan, and Hussoo, and myself visited a village, and in the evening preached in the town itself. Our two first villages, Dhana and Sikandarpur, we found belong to the Skinner family. Colonel James Skinner did such extraordinary service at the head of the "Skinner Horse," that the Government bestowed upon him, in various places, many thousand acres of land. The property is managed by an agent living in Delhi, whose business it is to control the whole, and to divide the produce among the existing descendants of the Colonel.

What has interested me so much in the matter is this, that on visiting the two villages mentioned above, I was told that "Mr. A—— would not let the people build temples." The people, who seem to be chiefly Jâts, speak of this as a grievance, which it undoubtedly is so long as no provision is made for teaching Christianity. If it be the case that in all the sixty-eight villages belonging to the Skinner family in this zillah no idol-temple be permitted, it ought to be a grand opening for us. We have no agent to plant down amongst them.

In both villages and towns our reception was encouraging. In my town addresses I was able to follow a sort of regular progression, beginning with a statement of the general question and closing with the account of the Death and Resurrection of our Lord.

During the day I was visited by many of the youths of the town, and was much struck with the freedom of speech and independence of a young Baniya. But amongst my visitors I must mention especially the Inspector of Police, and his blind friend, Chunda Sing, who, in spite of his misfortune, has managed to pass through our Delhi High School, and is now at the Lahore University, hoping soon to pass his B.A., and also, almost at the same time, get his diploma for a pleadership. The one is a Mussulman, and the other a Hindu; yet at heart, both are neither. In the case of the Hindu, his leaning towards Christianity is almost all owing to the kindness of an English lady, whom he met at Sirsa.



CHOTA NAGPORE.

EXTRACTS FROM THE REPORT FOR THE YEAR 1885.—THE
NATIVE PASTORATE.—GROWTH OF THE MISSION.—EMI-
GRATION TO CACHAR AND ASSAM.—THE SCHOOLS.—
MEDICAL WORK.—PRINTING PRESS.—CHAIBASA.—NEED
OF A BISHOP.—DEVIL WORSHIP.—CONCLUSION.



OUR brethren of the native clergy number now eight priests and eight deacons. With but one exception, these are all maintained out of the offerings of the congregation, and from one or two other sources. Their support is thus no burden on the S.P.G. grant. All except the Rev. Daud Singh, who is now in Ranchi, are spread out in the district, each priest having a flock of more than one thousand baptised Christians under his charge. A glance at our statistics at the end of the report will show that some of our congregations number considerably more than one thousand, Tapkara having 2,542, while Maranghada and Murhu are rapidly increasing to a like size. In November the Bishop of Calcutta ordained four of our native deacons to the priesthood, in order that some of these vast congregations may be divided. It is impossible, even with the help of the staff of teachers and readers, which each priest has, for one man properly to tend a flock numbering more than 2,500, spread over an area in which are seventy-one separate villages containing Christians. The same may be said, if with less force, yet quite truly, of all our congregations. They are all much too big for one man to care for, and their very size hinders the pastor from devoting much of his time to direct Missionary work. The progress of our work therefore depends to a large extent on the power we possess for developing and extending our native pastorate. No one will deny (and I should think that our native brethren themselves would be the last to do so), that a certain number of centres must yet for a long time be chiefly manned by Europeans; but given the centre for keeping the heart strong and sound, and thus influencing the life of all the extremities, both wisdom and necessity dictate the large extension of the native pastorate.

The past work of the Mission lives in its present life, and the present position of the work is the noblest witness to the self-denying energy, wisdom, and love, of those who have laboured here in the past. The organisation and development of our Mission dates from the year 1869, though much which has been done since that time has alone been made

possible by earnest devoted work previous to any connection with our Church. Since the above-mentioned year, four churches have been built and consecrated, four bungalows, three boarding-schools, a large day school, a hospital, and a large number of less pretentious unconsecrated churches, chapels, schools, readers' and teachers' houses, &c., have been erected throughout the length and breadth of the district. Prayer-books, hymn-books and grammars, &c., in both Hindi and Mundari, have been prepared and printed. A large staff of teachers and readers, as well as all our native pastors, have been trained up for their special work. Besides this, at the commencement, the entire burden of the pastoral care of so large a flock fell upon the Missionaries alone. In our work we have to contend against the deadening effects of immemorial customs of drunkenness and vice amongst our people, and the power which these exert from all sides on what is yet but a small fraction of the population. At present the evil which accompanies that which is no evil in itself, compels us to advise, and almost require, total abstinence from liquor and also from the village dances. Some of the latter are most wild and picturesque, and quite one of the sights to be seen in Chota Nagpore. Besides these things, we have to learn not merely one, but in some cases two or three languages, and build up in everything, of heart, head, and material fabric, from the very foundation. These things are placed before the friends of our Mission that they may really enter with us in thought and spirit into our holy and blessed work.

Bearing the above facts in mind, it will be readily seen that, with a flock numbering 13,292 baptised souls, spread over an area in which we have some Christian families in each of 476 separate villages, and the smallness of our European staff, we are not able to launch far out into the deep. We are at present engaged in drawing the net well on to shore lest it break and we lose those already caught in its folds.

It must not, however, be thought that though the care of our flock hinders us from making an almost undivided and vigorous onslaught into the ranks of heathenism, we are doing nothing but pastoral work. This is by no means the case. Of the 750 persons baptised into the Church during the year, 251 are converts from heathenism. Is it not very sad that we can almost say that it is a mercy no more have been given to us to care for; and does not this throw a responsibility on all who read this report and become aware of such a fact? It has been with many anxieties that our native pastorate has been even so far increased as it is at the present time.

Not only, however, are we responsible for shepherding Christians in Chota Nagpore, but because there is no one else to tend them, we are obliged to care for the many Christian families who yearly leave us for Cachar or Assam. We grudge neither pains nor care, but when it is remembered that these places are farther away from Ranchi than the north of Scotland from the south of England, and that there is less than one-tenth of the travelling speed that there is between those places, it will be readily seen we ought not to have this burden on our shoulders. We do

what we can, by occasionally sending a priest to them, but until the work is entirely taken off our hands by the development of the Church in those parts, we cannot separate them, at least from our occasional superintendence. Our special prayers for them are never forgotten. On the first Monday in each month, in every church throughout the Mission, amongst many prayers used for the extension of the Church, is one for our brethren who have emigrated to foreign countries from Chota Nagpore. This year 219 men, women, and children have left us for distant fields of work. We gratefully recognise and acknowledge the interest taken in, and the care taken for our Christians, by those Missionaries who come in contact with them in the pursuit of their own special work.

Though we feel very sorrowful at so many of our Christians leaving us year by year for spiritually uncared-for and distant places, yet they leave no gap, our yearly accessions being always in excess of those who emigrate. At this present time there are 506 persons under preparation for baptism. Surely such statistics as these, which we give in no spirit of self-exaltation, but of thankfulness mixed with care and anxiety, should call forth a spirit of glad liberality in those who have the means to help us in our work.

We have day and night schools spread all over the Mission, and doing a useful and necessary work in teaching Scripture, together with reading, writing, and arithmetic. It must be known, in order fully to appreciate the value of education, as well as the difficulty in imparting it, that none of the aboriginal races here have any literature whatever. Their languages are spoken only, their songs and tales handed down by tradition, and now, when some other medium of communication has become necessary, the Hindi or Arabic characters have to be used.

Our most important schools are at Ranchi and Chaibasa, where we have large boys' and girls' boarding-schools. Our boarders number 190; of these, 111 boys and 30 girls are in the Ranchi school, and the remaining 49 at Chaibasa. The number in our Ranchi school has been reduced since last year by 21 boys and 35 girls for financial reasons. The day scholars have, however, much increased. At the present time there are 263 boarding and day scholars on the roll, with an average daily attendance of 235, and these, with the exception of 19 day scholars, are all Christians. In our last year's report it was mentioned that those intending to enter for the Minor Scholarship examination would this year take up English, in addition to the vernacular. This has been done, with the satisfactory result of six boys passing in it together with the vernacular, four being in the 2nd class and two in the 3rd. One also passed in the vernacular. Two of those who passed best have received scholarships of five rupees per mensem for three years. The Inspector's report of both the boys and girls is good, and he specially remarked on the clean and orderly appearance of the girls.

Our object has always been to aim at influencing the whole Mission through our boarding schools by sending back boys and girls to their respective villages with a higher tone spiritually than when they came to us, and also to provide the Mission with masters, readers, and pastors, from the very best of the boys. Only so far as our schools succeed in realising

this double object can they justify their great expense ; but if they succeed in effecting this, no expense can well be too great. The past year has again been an expensive one, because of the high price of food ; and though our expenses have been somewhat less than last year, yet they are much more than they were two years ago.

In medical, as in every branch of our work, we are sore let and hindered from our need of funds. We have not merely to be careful of every pice we spend, which is no more than our duty, but frequently one has had sadly



KOHL GIRLS RESTING.

to regret the inability to give a better remedy in case of sickness, because of its being rather more expensive. Outside what may be called the very backbone of the Mission, there is no more really important work than this, and yet we have frequently to discourage those who come to us for medicine from outside the pale of our flock, because we cannot afford to give any to them. Many instances of whole families being converted through the help they have received in sickness at our hands could be given, even in the last

few months and close to Ranchi, did space permit. When it is said that the year's expense of the Ranchi Hospital establishment and medicine has been only £30, it will be seen that we are by no means extravagant, considering the thousands of cases that are treated. Our four deacons have received for some time a short daily instruction in simple medical treatment of common diseases. If some kind friend would send us a yearly subscription, to enable us to give a small stock of medicines to each padre yearly, it would be most useful.

Our Hindi newspaper and press have continued their useful services to the Mission. They are hardly any expense to us, as we do work for people



A FIGHTING KOHI.

outside, which produces a very good return. The paper has a very wide if not a very great circulation, and is well appreciated. It will no doubt develop with the increase of our people, as well as of Hindi-speaking Christians in the country generally.

The Chaibasa station, which is under the charge of the Rev. F. and Mrs. Krüger, is about eighty-five miles to the south-east of Ranchi, and has a congregation of nearly one thousand baptised Christians. It is the only station, besides our headquarters, Ranchi, where we have a European priest. Its distance from Ranchi, and its importance as a centre, as well as the promise there is of a rapidly increasing congregation, have justified the

appointment of a European there. The people are called Larka, or Fighting Kohls, from their martial spirit, and they speak a dialect of the Mundari called Ho, somewhat different from that spoken in any part of the Ranchi district. It is to be hoped that when our next theological class is formed, one or more from this part of the Mission may be chosen and prepared for the ministry. This is in every way so desirable that we hope it may soon be made possible.

Early in the year we presented a petition to the Lord Bishop of the diocese, praying him to help forward, as much as he could, the appointment of a Bishop for Chota Nagpore. This was signed by all the priests and deacons in the Mission, and had the hearty good-will of all concerned. To mention the facts that—(1) our flock numbers considerably more than 13,000; (2) we have twenty-two priests and deacons; (3) we are separated from the rest of the vast Calcutta diocese by race, language, territory, and organisation; (4) our Diocesan is only able, as a rule, to visit us once in three years; (5) there is a well-manned Lutheran Mission, as well as a Roman Catholic one, springing up in the same district—is to mention only a few out of many matters which make it important that we should have a Bishop here as soon as may be possible.

Perhaps some of our readers may not be aware that the Kohls have an especial care for the good-will of that arch-enemy of all good, Satan; it may therefore interest them to read of one instance of it, which has recently occurred near Ranchi, in order that they may realise the entire change effected in each conversion, as well as the difficulty which even yet surrounds those who wish to forsake the worship of the devil for that of our Lord. A few weeks ago, in a village about three miles from Ranchi, where there were no Christians, a man desired to leave off some of his old heathen practices, but this the villagers did not wish him to do, and threatened to beat him. He then came into Ranchi and put himself under our instruction for baptism, but shortly afterwards sickness broke out in the village, and four or five persons died. The others said that it was because the devil was angry that one of his followers had forsaken him and his service, and they got so enraged with the man that he came into Ranchi in great fear. Two Missionaries went back with him, and tried to appease the villagers, but all to no purpose. Half of them were quite drunk, and both they and the more sober portion were quite sure as to the cause of the unusual sickness in the village. They were determined to make the man sacrifice to the devil, and thus appease him. They would not so much as hear of medicine, and hardly condescended to show their sick to us. We were quite as determined that the man should not sacrifice, and left the village promising to return the same afternoon with medicine. This was done, but one woman happened to die about five minutes after we arrived; and though the villagers looked on with indifference, and without rendering the least assistance, while we did all we could for the poor woman, yet as soon as she was known to be really dead, they got so exasperated with us, that we could do nothing either with them or for them. Even the woman's grown-up son, who returned to his home to find us doing

that for his mother which no one else would, got so worked up by the drunken fury of the others, that we felt certain he meditated some evil, when he disappeared for a short time and returned with an axe in his hand. We left them on seeing how hopeless it was to stay, and we were very thankful when we got safely on our ponies' backs, without appearing to beat what was practically and wisely a retreat. The mortality increased, and no one was allowed to pass from the village through the cantonment close by, it being judged to be a case of a cholera-stricken village. Many left it and fled to other parts, and after about a fortnight the man was returned under the charge of a Government peon. Only yesterday he returned to Ranchi, and said that he had been severely beaten. May this description of the influence of devil-worship among the Kohls help to produce more deep compassion for their state of gross darkness in the hearts of those who have been hitherto more blessed by God, and a more earnest resolve to spend, and to be spent, in extending the light, the life, and the love of Christ our Lord throughout the world.

In devout thankfulness to Almighty God, we end another year of blessed, even though anxious, labour. We commend the past year into His hands with all its want of love and of unselfish zeal, beseeching Him to burn up all that is worthless in it, and in us; and for the sake of our brethren, in whose eternal welfare His own glory is manifested, to make our brass gold, our iron silver, our wood brass, and our stones iron.





SINGAPORE.

WITH the exception of four Government Chaplains stationed at Singapore, Penang, and Malacca, the Bishop and the fifteen clergy of this important diocese are on the Society's list of Missionaries, seven of the Society's Missionaries working in the territory of the Rajah of Sarawak, the others being in Singapore, Penang, Perak, and Province Wellesley, *i.e.* in the Straits Settlements. We have just received interesting reports from the several Missionaries, and print below narratives of the work in each of the two main sections of it; the Rev. W. H. Gomes describing the work in Singapore itself, and the Rev. C. W. Fowler telling of the growth of the famous Sarawak Missions.

Mr. Gomes's report strikingly exhibits the polyglot character of the population at Singapore:—

“Six Chinese and two Tamil catechists have been at work under my superintendence, going about and availing themselves of every opportunity to preach the Word to their countrymen. We have thus been enabled to carry on, to a greater extent than hitherto, pastoral and aggressive work in the three languages—Malay, Tamil, and Chinese, the latter comprising the Hokien, Teychew, Macao, and Keh dialects.

“The willingness on the part of our converts to help in contributing out of their substance for charitable and other purposes still continues, and a remarkable instance of it was given in the liberality with which they responded to the appeal for aid to build a church in Taipeng, Perak, for European and native worshippers. The congregations at the two chapels, here and at Jurong, subscribed towards this object \$100.23. Had they given \$30 I should have thought it ample, considering their circumstances; but this voluntary contribution, according to and beyond their power, is an indication to us of spiritual health. St. Paul thought so of the Corinthians. And what is still more gratifying, this liberality did not affect materially their usual half-yearly contribution for the support of the local Mission two months after, at Whitsuntide. Besides these collections, \$241.90 were contributed during the year for the relief of the sick and poor, and for general expenses connected with the up-keep of the chapels.

"The Mission school did very well at the yearly inspection, having ninety-three per cent. of passes; 'a result,' says the Inspector, 'which is very satisfactory.' The number of pupils attending the school is now so large that the Mission chapel, in which the school is now held, scarcely affords sufficient accommodation for the pupils. Efforts are being made to put up a separate building for the school."

Quop Mission, Sarawak, and the lights and shadows of its work, Mr. Fowler the Missionary tells of in his report:—

"The new Mission to the Segu people, which I had hoped last year of starting, has had to be abandoned on account of the people not being anxious for religious or secular knowledge. However, as time goes on, and they see the advance their neighbours are making in that direction, they may be led to alter their present decision.

"But to report on the state of the present Mission:—

"At Quop there seems to be a steady improvement in the right direction. The Holy Communion being administered regularly, the people avail themselves of the opportunity of drawing more frequently around the holy table. During the past year there have been thirty-six celebrations, with an average attendance of 23·3, and out of the 94 confirmed persons no less than 85 have drawn near. A few improvements and additions have been made to the church. The Lord Bishop of the diocese has kindly given a coloured glass window for the east end, plain and simple, but quite in character with the rest of the building. As soon as funds admit, we hope to have something of the same style in the other two side-windows of the apse. A much-needed vestry has been added, and an additional aisle on the south side is in course of construction, more especially for keeping out the rain which we have so frequently. All these alterations are made in the bilian wood of the country, and shortly I hope to have replaced all the common wood throughout the church in the same material. The people have contributed the funds, and the Bishop has promised the expenses of transit, for a new stone font and altar-rail standards, both of which are, I trust, on their way hither though they have not yet reached us, which will add greatly to the look and beauty of the church.

"At the Harvest Thanksgiving this year there was an increase in the Padi, and the whole total of the offertory amounted to \$11.39, or about £2, which from so poor and small a community may be looked upon as very fair indeed.

"I have just taken a census of Quop, and find there are 166 souls, all of whom are Christians with the exception of four, and these are with us at heart, but are old, and don't care to learn anything new.

"The Lord Bishop visited Quop in April, and held a Confirmation, but there were only two candidates.

"Batuh and Seutah Hill have been poorly attended to this year, owing to Singingang, the catechist, having resigned work since last February, and he has not since been replaced, from the fact that there is no person able to

take his place. Consequently we have had to minister to them from Quop as well as we were able ; but this has been sadly interrupted by the fact of the Rev. Ah Luk having been called away to visit his people at Sambas, and I myself having been forced to go to Singapore for a change.

"In consequence of this unavoidable neglect the people have rather fallen away in their attendance at the services, but now I propose to move to Seutah Hill and get them back again.

"The chapel at Batuh, which was a short distance from the Dyak House, and which was made the excuse for not attending, has just lately been removed to within twenty yards from their door, so in future one may hope for better attendance. Here we have had nine celebrations, and one at Seutah Hill.

"On the occasion of the Bishop's visit here this year I introduced the Harvest Thanksgiving in the same form as there is every year at Quop, and with very fair results. Owing to the notice being very short, some people were away; however, it was a start, and the offertory amounted to about \$4, which from a community of ninety-two souls was good. There was no Confirmation here this year.

"The Sunar people are remaining firm and steadfast, notwithstanding their being alone, and surrounded on all sides by their heathen relatives. Here the Bishop has held two confirmations this year, one in October, 1884, and again in September, 1885, at both of which there were nine candidates confirmed.

"At Sunar I have been enabled to celebrate Holy Communion six times, and all the confirmed persons have attended nearly every time.

"Bukar still remains stedfast in its heathendom. I have visited it twice, and each time met with a most civil courtesy and hospitality ; but as soon as I began to reveal the errand of my coming, they intimated to me their intention of not wanting either secular or religious knowledge. If I chose to call round and see them, or even to go and live there, they were glad to see me as a friend, but they required nothing further.

"Coming nearer home again, Sikog and Bakai, belonging to the Skrang tribe, have shown signs of coming round. Some of the young people are rather anxious to learn secular knowledge, so that something may perhaps be done here in the coming year.

"Reviewing the Mission as a whole, I think it shows good signs of continuing, even if not increasing on a large scale. Education goes on slowly, not so fast as in other parts ; but these people have always had to be under others, so we must expect them to be a little behindhand.

"One event of importance in the Mission has been accomplished this year, and that is the much-needed revision of the Prayer Book, which is now in the printer's hands, and I hope shortly will be in circulation. The Rev. J. S. Zehnder and the Rev. Ah Luk have both gone through it with me. During the present year I hope also to have two, if not all the four Gospels printed—a thing which is very much needed, but which of course requires a careful knowledge of the language, and cannot be done in haste."



THE SOCIETY'S GRANTS FOR 1887.

IN accordance with our practice during the last few years, we propose to give a brief account of the grants which have been made by the Society for next year. Each annual distribution has some special features, and that which we are about to describe has a distinctive character in consequence of the amount to be distributed being considerably larger than that available a year ago, while the resources of the Society which could bear annual charges have not materially increased.

The Committee found themselves with £86,433 from the General Fund to spend, and against this they had before them the existing annual grants amounting to £77,579, and a resolution containing the caution that as the larger sum now available arises from an exceptional amount of legacies received in 1885, it would not be politic to incur increased liabilities by voting grants for 1887 which would probably be discontinued after that year at the cost of much disappointment and derangement of the work in the several dioceses so assisted.

The decease of the Rev. A. Jamieson, in the diocese of Huron, sets free the sum of £75. In connection with a pension £4 are saved to the Calcutta grant, and the Bishop of Trinidad has suggested the reduction of the grant to his diocese by £50. The arrangement described below for the increase of the endowment of the See of Qu'Appelle to £5,000, with that already secured, sets free £108 per annum from the Society's pledge for the Bishop's annual income. By these means the amount required for annual grants is reduced by £237. On the other hand, it is increased not by the addition of new grants, but by reviving a few which had been withdrawn a year ago. They are £115 to Nova Scotia, £200 to Rupertsland, £60 for Scholarships to Grahamstown, and £50 to Norfolk Island. The withdrawal

of this last was much regretted by Bishop Selwyn, and during 1886 has been provided for by an individual donor. The case of Nova Scotia was one of strong moral claim with regard to Missionaries who were on the Society's list before 1850, and the cases of Rupertsland and the Grahamstown Scholarships were similarly urgent in character. These four additions amount to £375. The amount voted for annual grants in 1887 is thus £77,767; and it may be as well to repeat what we have said on previous occasions, that the whole is from the Society's General Fund, and none of it from Special Funds.

We now pass to the "single sum" grants, and have to mention first two small ones, closely connected with the additions to the annual grants, which we have just described.

It was desired that the withdrawal of those grants for the current year should not be felt, and by the help that was given with regard to Norfolk Island, and other special gifts, it has been found possible with some £156 from the Society's General Fund, divided between Nova Scotia and Grahamstown, to put the recipients on the same footing for 1886 as they were in 1885, and are to be in 1887. There is also a small "single sum" grant of £50 made to a most valuable Missionary to the Indians in the diocese of Maritzburg, about whose work the Bishop had sent a strong appeal.

We now come to the large "single sum" grants, for which £8,460 remain available.

We will arrange them in three groups: (1) block sums, the expenditure of which is spread over a term of years; (2) grants for the Endowment of Bishopricks; (3) other grants of the nature of endowment.

(1) There are the five following grants in the first group amounting altogether to £5,200:—

The cessation of State aid to the Church in the Windward Islands necessarily reduces the diocese to great straits at first, and £600 is granted towards the salaries of clergymen, the expenditure being at the rate of £200 a year for three years.

Mandalay has been so prominently before our readers, that it must be unnecessary to speak of the greatness of the present opportunity in the reopening of the Mission. A sum of £2,700

is voted. This, with the first sum of £2,300 nett which shall be raised by the special appeal, will make a total of £5,000 to be spent at the rate of £1,000 a year for five years. The £2,300 is not yet fully raised, and double the annual sum thus arranged for should, if possible, be spent on this Mission and its dependencies.

Bishop Bickersteth, before leaving England for Japan, took steps for the formation of a Missionary brotherhood on lines similar to those with which he was familiar as one of the Cambridge Missionaries at Delhi. He has asked for some assistance for this object in several communications, and in February last, when addressing the members of the Society in the Board Room, spoke at some length on his plan. A grant of £600 spread over four years will, it is hoped, help the Bishop considerably in the accomplishment of a design of great promise.

Another matter which has been spoken of at one of the monthly meetings lately by a bishop is the needs of Bechuana-land. In April the Bishop of Bloemfontein spoke of the vast district reaching from Kimberley northwards to the Victoria Falls on the Zambesi, a distance of some 900 miles, in which at present the Church has but the one Mission of Phokoane. For further Mission work £1,000 is voted, which is to be spread over four years.

The claims of the Continent of Europe have frequently been noticed in the *Mission Field*. The Bishop of Gibraltar and Bishop Titcomb have addressed important documents to the Society, which we have printed, showing the enormous numbers of English people on the Continent who are far from the ministrations of any chaplain, and the painfully inadequate maintenance provided in many cases for such chaplains as there are. In augmentation of its existing grant of £200 a year, a grant of £300 is made to be spent in three years.

(2) Our second group of large "single sum" grants consists of those for the Endowment of Bishoprics. They are three in number, and amount together to £2,160.

For the poor diocese of Algoma, which is very insufficiently endowed, a grant of £460 is made. This, with about £40 from

Special Funds, make together £500, which is to meet £4,500 to be raised elsewhere before December 31st, 1891.

Qu'Appelle we have already alluded to. A sum of £1,200 is given, which, with about £84 from Special Funds, amounts already received for the endowment, and the aid of the S.P.C.K., and the Colonial Bishoprics Council, as well as that previously promised by the Society, will amount to £5,000.

Last year we spoke of the necessity for increasing the endowment of the See of Antigua. £500 is now voted to meet £4,500 to be raised before December 31st, 1889; a considerable portion of this sum is already raised or promised.

(3) Our third and last group contains three grants, amounting together to £1,100.

In Madagascar the Society's annual grant is charged with the payment of £35 as rent for the Bishop's house, which can be bought for £500. This sum is now voted for the purpose. Of the £35 per annum thus released, it is provided that £25 shall be applied to the encouragement of the native pastorate endowment.

For the buildings of St. Alban's Native College at Maritzburg a grant of £500 is made.

The last grant is one for the diocese of Fredericton. It is a sum of £100 to assist in the Endowment of Divinity Students' Exhibitions.

We have thus reached the total sum of £86,433 from the Society's General Fund, which we found at the outset there was to spend, and we append a tabular statement of the grants. The total sum voted is £88,875, which is thus made up:—

| | |
|---|----------------|
| Annual grants for 1887 | £77,767 |
| "Single Sum" grants, viz.: | |
| Small sums to Nova Scotia, Grahamstown, and | |
| Maritzburg | 206 |
| Five grants to be spread over several years | 5,200 |
| Three Bishopric Endowment grants | 2,160 |
| Three grants of the nature of Endowment | 1,100 |
| | <hr/> |
| Total grants from the General Fund | 86,433 |
| Mandalay Special Fund. | 2,300 |
| Other Special Funds, combined with "Single Sum" | |
| grants | 142 |
| | <hr/> |
| Total voted | <u>£88,875</u> |

The following table shows in detail the annual grants for 1887:—

| | | | |
|--|-------|---------------------------------------|----------------|
| Montreal | £620 | Mauritius | £590 |
| Quebec | 1,500 | Madagascar | 3,500 |
| Toronto (Pension) | 32 | | |
| Algoma | 750 | Calcutta | 7,950 |
| Fredericton | 1,250 | Do. Bp.'s Coll., Pensions | 375 |
| Nova Scotia | 965 | Rangoon | 4,075 |
| Ditto, P. Edward's Island | 250 | Lahore | 2,475 |
| Newfoundland | 2,900 | Ditto, Cambridge Mission | 680 |
| Rupertsland | 1,560 | Madras | 13,900 |
| Qu'Appelle | 1,092 | Bombay | 5,100 |
| Saskatchewan | 1,300 | Colombo | 1,650 |
| Caledonia | 200 | Singapore, &c. | 3,290 |
| New Westminster | 800 | North China | 1,150 |
| Nassau | 500 | Japan | 1,960 |
| Antigua | 850 | Ditto for Bishop's Income | 500 |
| Trinidad | 50 | | |
| Guiana | 770 | Adelaide—Northern Territory | 300 |
| Jamaica (Panama) | 200 | North Queensland | 100 |
| Windward Islands | 200 | Perth | 300 |
| | | Norfolk Island | 50 |
| Sierra Leone | 280 | Fiji | 200 |
| Capetown (including College) | 1,600 | Honolulu | 700 |
| Grahamstown | 3,090 | | |
| St. John's | 2,530 | Constantinople | 300 |
| Maritzburg | 2,125 | Continental Chaplaincies | 200 |
| Zululand | 600 | Education of Students | 185 |
| St. Helena | 275 | | |
| Bloemfontein | 1,048 | | |
| Pretoria | 900 | | |
| | | | <u>£77,767</u> |

In spite of the brief character of our notice of the several grants, we hope that we have made it clear how valuable the exceptionally large legacies have been, and that they are likely to be the means of extending and strengthening the work of the Church abroad in a permanent manner.

It remains for us to say a few words as to what is left undone. We cannot attempt to summarise the applications, for nearly every diocese sends an appeal for an increased grant. Nor do we refer to any as indicating that the rest are of a less urgent character, but merely select some which may serve to show the great magnitude of the claims which the Church abroad has cause to make upon the Church at home.

The Bishop of Rupertsland states the want of ten additional Missionaries with £1,500 per annum towards their support, and £20,000 for the erection of churches and parsonages.

The Bishop of New Westminster asks for a grant for five more clergymen for (1) Indian work at Yale; (2) Cariboo (£100); (3) Chilliwack and Burton Prairie (£50); (4) Granite Creek (£100); (5) Vancouver, or Granville.

The Bishop-Coadjutor of St. John's, Kaffraria, asks for £750 per annum for the support and extension of work, viz. £300 for Fingoland, £150 for Pondoland, £100 for Matatiela, £100 for Cala, and £100 towards cost of training of native clergy at St. John's College, Umtata.

For North China Bishop Scott asks for £900 for three additional Missionaries, two for Peking, and one for Chefoo.

The Bishop of Perth asks for a grant towards (1) further provision for outlying districts; (2) at least one extra clergyman for work at the timber stations and along the railways in course of construction; and (3) the more thorough prosecution of Missionary work in the Gascoyne district.

For Europe Bishop Titcomb asks for an additional £800 per annum, and the Bishop of Gibraltar tells of places like Hughesoffka, in Russia, where 300 of our fellow-countrymen, of whom 130 are children, are without schools, chaplain, or any ministrations of religion.

From these few specimens it will be clear that, thankworthy though the position of the Society is in being able to distribute the comparatively large sum of £88,875, and fruitful though we may trust its disposition will prove, yet the insufficiency of the Society's means remains. An increase in its receipts from such a cause as exceptionally large legacies cannot justify it in adding to its annual expenditure; and nothing but a constantly and rapidly rising income from the Subscriptions, Donations, and Collections to its General Fund can enable it to meet the demands of the Church abroad, or to seize the numerous opportunities which in the providence of God are now constantly offering for the propagation of His Gospel with every prospect of abundant success.





In Memoriam:

THE LATE BISHOP COTTERILL.

ON April 16th, after a prolonged illness, the Right Rev. Henry Cotterill died at Edinburgh, where he had held the see since 1872, on his translation from Grahamstown. His lordship's labours in South Africa during the sixteen years of his episcopate there are worthy of an honourable place in the records of Missionary work. His appointment was no slight thing in itself, for he was one of the most distinguished of her sons that Cambridge has ever given to the Church abroad. He was Senior Wrangler, a First Class man in the Classical Tripos, the first Smith's Prizeman of his year, and a Fellow of his College.

Consecrated in 1856 to succeed Bishop Armstrong at Grahamstown, he took up warmly the work so well begun by his predecessor. In the following year he visited the various Missions. It was on February 18th in that year that the deceiver Umklakazi had foretold the resurrection of the cattle and restoration of the corn to the deluded Kaffirs, who on the faith of his predictions had sacrificed their cattle as an offering to the spirits of their forefathers, destroyed their produce, and refused to cultivate their lands. They had been fully persuaded that their cattle would rise again, their corn be restored to them tenfold, and above all, that their ancient chiefs and heroes would rise from the dead and lead them on to victory; their ultimate hope being that they should drive the English into the sea, and be left in undisturbed possession of the lands which their forefathers' spears had won for them.

The first and natural consequence of the destruction of cattle and corn, and the abstinence from cultivation, was a grievous famine. Thousands miserably perished of dire starvation. Many of the able-bodied Kaffirs, crossing the borders of the colony, hired themselves out as labourers to the European

settlers; others migrated to more distant parts of Kaffraria. The children, with many of the women, the aged and infirm, were left behind. By the instinct of Christian charity these poor helpless creatures were received at the Mission stations, and their immediate necessities provided for from the stores at the disposal of the Missionaries, who appealed to their friends in England for help. Afterwards, the Governor, Sir George Grey, came forward liberally with the means of saving them from starvation, and the Missionaries were the ministers of the Government bounty. All through the famine the schools and services were carried on successfully, and when in course of time the able-bodied men returned to their kraals, they had learnt who their true friends were.

On the 18th of February, 1857, every Kaffir was to be in his hut, each in his own place; they were to await the predicted events in perfect darkness. First, the cattle were to arise from the rivers; then white men were to turn to snakes; Hottentots into baboons; and lastly, amid the terrors of storm and earthquakes, the dead would return to life. The banks of the streams were crowded with anxious watchers from morning to night. Many of the children fled from the Mission stations and took refuge in the kraals of the chiefs. Some thought they saw spirits in the waters of the rivers. Others declared that they saw the souls of their ancestors pass like shadows in the moonlight across the mountain sides. In proportion to the excitement was the intensity of the disappointment when the falsehood of the prophecies was proved.

From this time the work of conversion may be said to have commenced; and year by year believers were added to the Church. Fourteen baptisms in the year 1857 are recorded as taking place at St. Mark's: in the two years that followed the number of baptisms amounted to 111; in 1860, to 233; until, in 1865, the total number of Church members in this one Mission was reported at 1,300. In 1856, St. Mark's threw out its first dependency, the out-station of St. John Baptist, Bolotwa river, in Darala's country. In the same year, or early in the next, St. Peter's was established, on the Gwatyu river, in Yilitzwa's country, as the second offshoot of St. Mark's. In

1858 a deeper inroad was made into wild Kaffirland by establishing the Mission of All Saints. In 1862 new ground was occupied by the Missionaries in three places.

In 1865 Mr. Taberer was appointed to the Trinity Mission at Fort Beaufort, and in this year the St. Augustine's Mission was established.

In the diocese of Grahamstown the Church presented a two-fold aspect. She had the care of a growing colonial population, and also of a variety of native tribes, where witchcraft and idolatry served only too often as the instruments for stirring up internecine strife between the several chiefs. The Bishop of such a diocese as this has therefore two distinct characters; he is at once a Colonial and a Missionary Bishop. This double function comes out clearly in the account which Bishop Cotterill gave of his general Visitation in 1868, upon his return after a temporary sojourn in England for the Lambeth Conference in 1867. He recounts how he was able to confirm the stability of his synodical system by analogy with the larger gathering at Lambeth, and also to impress upon the colonists that the maintenance of the Church depended materially upon the acceptance of "the two principles of the new financial scheme framed by the laity at the last Diocesan Synod: (1) that every parish is to be assessed by the Synod towards the support of the ministry according to its supposed capability; (2) that a small fixed sum is to be contributed by every one (above fifteen years of age) towards objects of a strictly diocesan character; this contribution, however, being strictly voluntary, that is, not being necessary to qualify for any privileges or to enable a person to claim the offices of the Church."

Bishop Cotterill was the author of several works on a variety of subjects relating to religion. His *Genesis of the Church* is a standard work; a treatise *On Polygamy among Candidates for Baptism* relates to an anxious question, which is not yet wholly settled in South Africa.

It hardly falls to us to speak of his episcopate in Edinburgh, and we must content ourselves with tendering, as our tribute to his memory, this brief account of his work as Bishop of Grahamstown.



Reviews.

The True Story of the French Dispute in Madagascar. By Captain S. PASFIELD OLIVER, F.S.A., F.R.G.S., late Royal Artillery. (London: T. Fisher Unwin, 1885.)

ONE story is good until another story is told; and it must be admitted that this book is an *ex parte* statement of the case against the French. At the same time there can be little doubt that we have here, in what may be called the plaintiff's case, an indictment to which the defendant has as yet made no sufficient answer. Official documents and correspondence are given with great fulness; details are investigated carefully, and the French pleas are fairly stated.

In December, 1878, M. Laborde died at Antananarivo, and with the appointment of M. Casas as his successor in the French Consulate began a series of complaints on the part of France against the Malagasy. The Hova Secretary of State having suggested that the dispute should be referred to the arbitration of a neutral power, M. Casas thought fit to reply—

“Without wishing to offend, allow me to say that your strange proposal shows your manifest ignorance of diplomatic usages . . . Should you renew your singular request, I shall be obliged to consider it as a rupture between our two Governments brought about by you.”

A diplomatic tone not usual between European powers led eventually to war, with the bombardment of Tamatave, and other places on the coast which made no defence. If France has been justified in her treatment of this progressive and most hopeful nation, we confess that the grounds of her justification are not yet definitely stated.

Captain Oliver's book of 280 pages forms a record of the complicated events with which he is fully acquainted, and is a contribution to history.

Six Years in the Transvaal. Notes of the founding of the Church there. By H. B. BOUSFIELD, D.D., Bishop of Pretoria. (London: S.P.C.K.)

MOST dioceses have had some distinguishing features in their history; few have been without their time of darkness and trial. Pretoria may at least claim that its experience has been unique. Founded in a new British colony, it became almost immediately after its foundation a diocese in a state alien in race, policy and religion, to England. Nor were there wanting circumstances to exacerbate the situation. In noticing this graphic sketch of six-and-ninety pages by the Bishop of Pretoria, we cannot forbear an expression of our sympathy with his lordship in the deep domestic grief which he has had to bear on his return to his diocese from England.



Notes of the Month.

AT the Society's Annual Public Meeting in St. James's Hall on Wednesday, June 9th, at 2.30 P.M., the following (in addition to his Grace, the President, in the Chair) are to address the meeting: the Bishops of Perth and Zululand; Sir C. A. Turner, C.I.E., late Chief Justice of Madras; the Hon. H. Stafford Northcote, C.B., M.P.; the Rev. J. Dart, D.C.L., formerly President of the University of Windsor, Nova Scotia, and the Rev. G. U. Pope, D.D., Lecturer in Tamil in the University of Oxford.

THE Anniversary arrangements, including those for the Services in St. Paul's Cathedral and Westminster Abbey, are detailed on the wrapper.

KAFFRARIA has suffered a great loss by the death of the Venerable Thurston Button, who died after injuries sustained by his being thrown from his horse. On his ordination in 1871 he went to the Mission of Springvale, going in the following year to Clydesdale, Upper Umzikulu, where he remained until his lamented death. He was appointed Arch-

deacon of Clydesdale in 1879. His great work in Missionary and linguistic fields is well known to all familiar with the Clydesdale and cognate Missions.

IN the Upper House of the Convocation of Canterbury the episcopal supervision of Fiji was discussed on May 11th, the resolution of the New Zealand Bishops being laid before the House.

A CLERGYMAN, the Rev. J. Francis Jones, M.A., of Jesus College, Oxford, has just sailed for Fiji, to take charge of the Mission at Suva, the capital.

THE Japanese Admiralty have offered to the Rev. Arthur Lloyd, the Society's Missionary at Tokyo, a position in which he will be able to extend his already wide influence there. It is the Professorship of English at the Naval Medical College. The offer was made spontaneously by the Japanese, and Mr. Lloyd has accepted it.

HAVING returned to Rangoon from his visit to Mandalay and Bhamo, Bishop Strachan writes, on April 15th :—

"I have seen much to awaken sympathy, to cause anxiety, and to excite hope. I feel more and more what a vast addition has been made to my responsibilities by the annexation of Upper Burma.

"With regard to the spiritual charge of Europeans, I have recommended that three new chaplains be appointed on the Establishment ; one to be placed at Bhamo, one at Mandalay, and one at or about Ningyan. I have also asked for Rs. 500 per mensem towards the support of two or more clergymen, whose duties shall be amongst the small civil stations newly established.

"With reference to the S.P.G. Missions, I have to report that I have inspected the premises at Mandalay. Though they have suffered very little from ill-treatment, and though even the white ants have been considerate, still the process of decay, which necessarily goes on in all buildings of wood, has, in the case of these buildings, been going on ; and I should say at least Rs. 2,000 are required to put them into thorough repair. The neighbourhood is not a very attractive one, being close to all the different burial-grounds of the city. The compound is next to that of the old British Residency ; and it looks almost as if the site selected for the Residency had been intended as a marked slight upon the British people. Mr. Colbeck has commenced work. The school is very much needed, and I hope we shall be able to secure the children of nearly all the influential inhabitants. I should like to associate another Missionary with Mr.

Colbeck, and I propose sending the first new arrival to him. It will give him a companion, and he is an excellent man to teach and to influence a fresh Missionary.

"I took Mr. Colbeck with me to Bhamo. It was pitiable to pass on the river village after village that had been abandoned through fear of dacoits, or that had been burnt by them. Between Thayetmyo and Mandalay the signs of a vigorous Buddhism were very general. Picturesque pagodas and kyoungs, the residences of the phoongyees, the so-called priests, were to be seen everywhere; but between Mandalay and Bhamo it was very different. The further north we went, the fewer pagodas were to be seen, the villages were few in number, there were very few boats on the river, and everywhere there were signs of a sparse and an uneducated population. Bhamo itself is very interesting. For many years it has been a centre of trade between Burma and China, and it has suffered very greatly from raids made upon it by Kacheens, Chinese, Burmese, and Shans. In spite of all it has retained its vitality. We ought to place two Missionaries there to work not so much amongst the Burmese as amongst the Kacheens and the Chinese-Shans.

"I am very anxious to strengthen and extend the Karen Mission.

"The existing Mission must be greatly strengthened; and we ought too, without delay, to push on amongst the Karens of Upper Burma. I am very sorry to report the death of the S.P.G. deacon, Shwey Beh, whom I ordained last July. He was doing a most excellent work, and, humanly speaking, his loss is to us very great indeed. We *must* have more men for the Karen Mission."

FROM a special fund the Society has been able to renew the grant for Indian work, which the Bishop of Qu'Appelle speaks of in the following letter as so valuable:—

"The grant given us last year was *most useful* in helping us to establish a Mission at Fort Pelly, and as most of the half-breeds there are already Christians, they had a double claim upon us; but they had been for long neglected. We sincerely hope that before long the chief of the tribe may become a Christian. I hear that there will be a good number for Confirmation when I visit the Reserve this summer. If we had another grant I think we could open up another similar work this summer."

The result of the census in the province of Assiniboia is just published. The population is much smaller than the enthusiasts of the country had reckoned. The Bishop says:—

"It was always said by those one thought ought to know, that we were 60,000. I was perfectly certain that this was far in excess, and had thought that half would be nearer the mark, but I had nothing to go upon but general observations. The result is 22,083, of which 5,000 are Indians. I am glad to say, however, that the Church is slightly in a majority (5,722), but the Presbyterians run us very close with 5,591. I hope we may keep the lead.

“A considerable immigration is expected this year.

“There are two more districts that *ought* to be looked after somehow, but I do not know quite how it is to be done. Mr. Bolton, I regret to say, is leaving us this autumn, as he finds his health will not stand another winter. He has been quite invaluable in the work here. Do you know of a good man that could take up his work? Moosonim may now be looked upon as an organised district, and a married man wanting to settle for the sake of children would do. But we cannot offer more than \$1,000, or £200.”



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, May 21st, Lord Robartes in the Chair. There were also present the Earl of Powis, the Bishop of Zululand, F. Calvert, Esq., Q.C., Rev. B. Compton, and F. H. Dickinson, Esq., *Vice-Presidents*; C. M. Clode, Esq., C.B., General MacLagan, Rev. J. M. Burn-Murdoch, Rev. W. Panckridge, H. W. Prescott, Esq., Rev. Prebendary Salmon, General Tremenheere, C.B., W. Trotter, Esq., Sir C. A. Turner, C.I.E., *Members of the Standing Committee*; and Ven. Archdeacon Badnall, Rev. G. T. Cull-Bennett, Rev. R. M. Blakiston, Rev. St. J. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. Baron de Teissier, T. Dunn, Esq., Rev. Dr. Finch, Rev. E. A. Hammick, Rev. S. Coode-Hore, H. Lawrence, Esq., H. G. Moysey, Esq., H. A. Redpath, Esq., Rev. G. C. Reynell, Rev. H. Rowley, Rev. L. L. Sharpe, Rev. C. Wyatt Smith, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following statement of accounts up to April 30th:—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

| January—April, 1886. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 9,798 | 1,399 | 1,134 | 12,331 | 23,472 |
| SPECIAL FUNDS | 3,820 | 200 | 1,868 | 5,888 | 5,756 |
| TOTALS | 13,618 | 1,599 | 3,002 | 18,219 | 29,228 |

B.—*Comparative Amount of Receipts for the General Fund at the end of April in five consecutive years.*

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|--|---------|--------|---------|--------|--------|
| Subscriptions, Donations, and Collec- tions | £11,202 | £9,358 | £10,152 | £9,159 | £9,798 |
| Legacies | 2,456 | 1,858 | 5,776 | 649 | 1,399 |
| Dividends, Rents, &c. | 1,799 | 1,491 | 1,387 | 1,244 | 1,134 |
| TOTALS | 15,457 | 12,707 | 17,315 | 11,052 | 12,331 |

3. Authority was given to affix the Corporate Seal to a Deed relating to a trust for the diocese of Algoma.

4. Bishop Douglas McKenzie, from Zululand, addressed the members. His lordship said that the difficulties of his diocese were partly caused by political troubles, but even more by the enforced expansion of the work. Since the outbreak of the war five new stations had been opened, and his lordship showed in detail how the step in each case had been inevitable. The Swazi king had desired a Missionary to be established near his kraal. The chief Hlubi had greatly encouraged the Mission in his territory. The Bishop dwelt on the great importance of his having re-occupied Kwamagwaza, where the Zulu chiefs acknowledged his title to the original site. Reviewing the political situation, he said that if the Boers take the country, there would no doubt be large numbers of refugees flocking into the Missions in the Reserve territory, and to the stations at Kwamagwaza and St. Paul's. It has proved possible for the Missionaries to influence the Zulus since the war more than was the case before. The Bishop has nine European and two native clergymen, and nine head stations. Each station should have two men, one to remain at the centre, and the other to itinerate. He spoke of schools at the out-stations as of the greatest importance, of his own loneliness, and need of some one to act as his archdeacon, the anxiety of the Basutos for advancement, and the fineness of the Zulus as a race, the translation work which has been carried on, and the prospects of the whole Mission work.

The Chairman thanked the Bishop on behalf of the Meeting for his interesting address.

5. All the Candidates proposed at the Meeting in March were elected into the Corporation. The following were proposed for election at the meeting in July :—

Rev. Marmaduke Hare, St. John's, Clay Hill, Enfield, N. ; Rev. T. S. Jones, Partington, Manchester ; Rev. Herbert A. Dalton, The College, Winchester ; Rev. A. Clarke, Kirkby Malzeard, Ripon ; Rev. Canon S. Joy, Birstwith, Leeds ; Rev. H. D. Cust Nunn, Sharow, Ripon ; Rev. T. Powell, Healey, Bedale ; Rev. W. B. Doveton, Corston, Bath ; Rev. A. N. Obbard, All Saints, Southampton ; Rev. H. C. Grant, Chilbolton, Winchester ; Rev. Alfred Child, Clatford, Andover ; Rev. R. P. Wilkinson, Longparish, Whitechurch, Hants ; Rev. Canon Heslop, Church Oakley, Basingstoke ; Rev. Graham Craig, Rectory, Tullamore, Ireland ; Rev. J. Macbeth, D.C.L., Killegney Rectory, Enniscorthy ; Rev. Charles Oviden, Enniskillen ; Rev. J. A. Carr, LL.D., Whitechurch, Co. Dublin ; W. C. Galloway, Esq., 135, King Henry's Road, N.W. ; Rev. W. Myles Myres, Swanbourne, Winslow, Bucks ; Rev. W. Reade, Marton, Gainsborough ; and Rev. Dolben Paul, Bearwood, Wokingham.



REPORTS RECEIVED.

Reports have been received from the Rev. F. H. T. Hoppner of the Diocese of *Calcutta* ; T. Williams of *Lahore* ; A. Lloyd of *Japan* ; A. G. S. Gibson of *St. John's* ; S. M. Samuelson of *Zululand* ; W. A. Illing of *Maritzburg* ; G. Mitchell, J. Widdicombe and T. Woodman of *Bloemfontein* ; F. H. Baker of *St. Helena* ; G. H. Smith of *Madagascar* ; T. Llwyd, W. B. Magnan and W. M. Tooke of *Algoma* ; W. Newton of *Saskatchewan*, and M. J. M. Cooper of *Nassau*.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD

JULY 1, 1886.

BRIEF REPORT READ AT THE ANNUAL MEETING IN ST. JAMES'S HALL.

IT is with profound thankfulness to Almighty God that in a year which has been described as a period of gloom and disaster at home and abroad, the Society can record that it has received an income largely in excess of that of the preceding year, and that the total amount of the contributions to its General Fund is larger by nearly £9,000 than in any previous year of its existence.

The following Statement was submitted by the Treasurers at the Annual Meeting on February 19th, 1886 :—

| | 1885. | | |
|--|----------|----|----|
| I. GENERAL FUND— | £ | s. | d. |
| Collections, Subscriptions, and Donations . . . | 78,006 | 8 | 1 |
| Legacies | 19,639 | 18 | 0 |
| Rents, Dividends, &c. | 4,179 | 6 | 8 |
| | 101,825 | 12 | 9 |
| II. SPECIAL FUNDS, <i>opened with the sanction of the Standing Committee, and administered at their discretion for the benefit, in each case, of the Diocese or Mission specified by the Donors :—</i> | | | |
| Collections, Subscriptions, and Donations . . . | 11,340 | 11 | 5 |
| Legacies | 127 | 19 | 0 |
| Rents, Dividends, &c. | 4,677 | 12 | 6 |
| | 16,146 | 2 | 11 |
| Gross Income of the Society | £117,971 | 15 | 8 |

While the main increase in the Society's General Fund has been in the very fluctuating item of Legacies, there has been, nevertheless, a thankworthy increase of £563 under the more important item of *Collections, Subscriptions, and Donations*, which have reached a higher total in two years only, viz. 1882 and 1883, when the amounts were £78,832 and £79,894 respectively. The universally acknowledged distress of the past year has made itself most acutely felt by the clergy and the agricultural classes, who are always most strenuous in the support and extension of the Society's work. The income has been maintained and increased not by any accession of wealthy subscribers, but by the determined efforts of its old supporters, and by a steady increase in the issue of Missionary boxes, which produce from the homes of the poor, sometimes of the very poor, offerings to the Treasury of God which often put to shame the gifts of the wealthy.

The number of Ordained Missionaries, including ten Bishops, now on the Society's list is 575. Of these 166 are labouring in Asia, 142 in Africa, 15 in Australia and the Pacific, 195 in North America, 31 in the West Indies, and 26 in Europe. There are also in the various Missions of the Society about 1,700 Catechists and Lay Teachers, mostly natives, and about 350 Students in the Society's Colleges.

An analysis of the foregoing figures will give some idea of the variety, the difficulty, and the vastness of the work which the Society, on behalf and in the name of the Church, originates and maintains. In the remotest parts of the Empire, wherever hard work has to be done, and hardy lives are led, the Society's intervention is sought for: it cheers with the solace of our Holy Faith the poor fishermen of Newfoundland; the lumbermen in the back woods of North America whose vocation removes them from the settled worship of towns; the adventurers whom the hope of gold attracts to the rough diggings in either hemisphere; the emigrants who find in new countries and virgin soils the homesteads and the reward of patient labour which they seek for in vain at home; the pioneers of Empire in distant Fiji; and the labourers who, amid much peril, are piercing the Isthmus of Panama, and in the interests of commerce are severing two continents.

The Society ever points with satisfaction to those dioceses, which, once the recipients of its grants, have been nurtured into a state of independence and brought to a condition of self-support. Nevertheless, cases arise in which the Society's assistance has to be renewed after long discontinuance. Thus it has come to pass that in the diocese of the Windward Islands, where great commercial distress has coincided with the pressure of the withdrawal of state aid, the hand of the Society has been extended to the aid of those islands whose people have nobly borne great privations without relaxing their efforts to maintain the ministry of the Word and Sacraments. Similarly in Australia the Society has seconded the efforts of the Church in the diocese of Adelaide, which needs no help from without for herself, in planting the Church in the newly-opened territory of Northern Australia, where trade and the discovery of gold-fields have attracted a mixed population of English, Malays, and Chinese.

Of late years the opening of the vast territories in North-West Canada has strained the resources of the Society to the utmost. It can point to the Bishopric of Saskatchewan, with its endowment, for which the Society pleaded, now accomplished, and its College in the same satisfactory condition; to the Bishopric of Qu'Appelle, for the support of which the Society made itself responsible, and has within the last year been able to raise the endowment to the amount of £5,000; and to the Missions within those remote dioceses, spreading their beneficent influences among English and Indians alike. But within the limits of the diocese of Rupertsland the majority of the immigrants have settled, and with these, and with the Bishop and his Synod, suffering as they are from the reaction which has followed on the settlement of almost every colony, all sympathy must be shown. When the Bishop of Rupertsland could mention at the Synod held last October, three districts of settled country, the first seventy miles by thirty, situated in eight municipalities, with seventy townships, and only one clergyman; the second, situated in seven municipalities, with forty townships, and *no* clergyman resident; the third, occupying the very centre of Manitoba,

situated in twelve municipalities, having one hundred and fifty townships, and one resident clergyman, he stated a case for help which cannot be gainsaid. It has been with the full conviction that a few years of generous help would see these fertile regions happily colonised with a population able and willing to support their Church, that the Society has appealed to the public, and has done its utmost. But those few years have not yet been completed, and long before the Society's hand can be stayed without fatal injury to all that has been done, fresh additions to the Empire of Great Britain make fresh demands on the Society's treasury, and on an income that may almost be called stationary. In September last part of Bechuanaland became British territory, and the Society has voted £1,000 to the newly-consecrated Bishop of Bloemfontein, who is anxious to fulfil his obligations to that vast region. On the first day of the present year a royal proclamation added to our Empire a country larger than the United Kingdom, with a Buddhist population of four millions, viz. Upper Burma. To this country and to Mandalay, from which the Society's Mission was compelled to withdraw in 1879, the Church is called with a voice which cannot be disregarded. Within three weeks of the capture of Mandalay, the Rev. James Colbeck was again at his post, whence he had been removed six years before. It is impossible to estimate the importance of the reopening of these regions: the Irawaddy was for centuries, and is still, the highway to China: and it is to be hoped that the Missions planted in Burma will extend themselves into the heart of that great Empire. The Society appealed for £10,000, to be spent in the next five years in Upper Burma. Little more than a fifth of that sum has been contributed, but it has made itself responsible for £1,000 for the next five years.

The recently consecrated Bishop of Japan will find the Missions progressing at a rate which may suggest fear as well as hope. The people are held back by no religious jealousies from free intercourse with the Missionaries and their teaching, and one of the Society's Missionaries, the Rev. A. Lloyd, has been appointed to a position in the Government Naval Medical

College, on the understanding that he is at full liberty to exercise his office as a Christian teacher among his pupils.

In many of the colonies the English and the native races, the representatives of a great historic Church and of paganism in one or other of its many forms, are brought so closely together that the evangelisation of the latter can be hopefully undertaken only by those who remember the axiom of St. Augustine, that "the example of a Christian life is the first step to the conversion of the heathen, and the inculcation of Christian truth is the second." A Colonial Bishop writes to the Society that while in his diocese pagans are being made Christians, he sometimes fears that through the neglect or poverty of the Church, Christians may become pagans. Experience tends more and more to teach as true the order which the Society has always observed in its operations; first, to care for those who are already of the household of faith, and secondly, by all lawful means to attract the heathen to the teaching of the Gospel.

But with an income that, it is well to repeat, may almost be called stationary, coupled with the knowledge that existing Missions are sadly crippled for means, that men are sinking under burdens too heavy for them to bear alone, and that spirits are broken by the constant knowledge of open fields which cannot be entered, the Society can only administer the funds entrusted to its stewardship, with the earnest endeavour as far as possible to co-ordinate means with the needs of the colonists and the heathen, and point out new fields which ought to be occupied, and will be occupied, if the Church rise up to her privileges.





THE PRESIDENT'S ADDRESS.

DELIVERED BY THE ARCHBISHOP OF CANTERBURY^s AT THE
SOCIETY'S ANNUAL PUBLIC MEETING IN ST. JAMES'S HALL,
ON JUNE 9TH, 1886.



THE Archbishop of Canterbury said—All must have listened with some anxiety for the opening words of the report which the Secretary had just read, and all must be most thankful to Almighty God that at a time when there are so many causes of depression at work, the Society's income had received unexpectedly so great an accession. The Society must be wise in the use of it, for it must be carefully borne in mind that it is an extraordinary addition of income, arising from a very fluctuating source, that of legacies, and so far could not be reckoned on as a permanent increase in the funds. This consideration, while we rejoice that there should be these extraordinary means to meet extraordinary demands, enforced upon every one the very great duty to do his utmost to increase the Society's regular sources of income. The report stated that the Missionary boxes in the houses of the poor often put to shame the gifts of the wealthy; for myself I think that the offerings from these Missionary boxes are always putting to shame the gifts of those who are well able to afford large sums. As the Secretary proceeded with his report, and mentioned the names of place after place, and country after country, it must have reminded the meeting of another great document, namely, the Catalogue of the great Indian and Colonial Exhibition, which ought to be a great call to all Missionary work, and especially to the S.P.G., because the Society originally went to work upon His Majesty's plantations, those plantations which have since grown into our great colonies. This great Exhibition enforced upon us the lesson

which Professor Seeley has laboured to impress upon us, that the Kingdom of England is no longer confined to three islands in the north-west of Europe, but that it is a kingdom over the whole world, that the great growth, the great magnificence, the intense liberty, and the great power of these colonies is literally making a great Empire, with England for its centre, and the colonies in any part of the world are as much a portion of England as is any English county. When we learn from the report those fatal words that there is a danger here and there of Christians becoming pagans, it is enough to make one's heart stand still. The Society existed in order that all our people might be Christians indeed, and in order that every settlement of ours should send out the Gospel light which should spread into all the surrounding regions which still lie in darkness; and it was stated that the Society is so little able to meet its duties in some of these regions that there is risk of Christians becoming pagans! That being the case, the Society wants very much larger means, and it is incumbent upon all of us to do what we can to increase them, and to inspire as much as we can Christian youths to become Christian evangelists.

The great development in the Mission work of the Church is bringing her face to face with very deep and difficult problems to solve. For instance, we are glad to see on this platform a Bishop who found himself guided in a certain direction with regard to admitting polygamists to Holy Baptism, and in the adjoining diocese there is a different custom springing up. So that in some dioceses there is a tendency to consider the past lives of the converts, while in others there is a tendency to consider the new birthday in Christ alone. This question of how the Church is to deal with polygamy is also a very serious political question, bearing as it does upon the rights of succession and inheritance, so that we are face to face with a great World problem while we are dealing with a great Church problem. I am glad to say that at the last session of Convocation the Bishops appointed a small committee to ascertain what had been the practice of the ancient Church in regard to this matter of polygamy, so as to be in readiness with their report for the

great gathering at Lambeth in 1888, when there will be Bishops assembled from all parts of the earth to give their experiences. That is one instance of the way in which the Church is beginning to prepare herself for the great problems which are arising in the Mission field. But there are other great problems, for all of which the Church ought to be prepared beforehand with a solution. Thus, there is beginning to appear a tendency to have native Christians assembling by themselves and English congregations assembling by themselves, a tendency which, in my opinion, must inevitably lead to the setting up of two separate Churches in a diocese, and lay the foundations of schisms far more serious than any which divide Christians from each other now. It is also very singular to notice how at the very time there is this tendency to divide Churches from one another, there is, for convenience' sake, in other parts of the world a tendency to unite congregations which I think it would be dangerous to unite. Of course we all ought to have in our hearts tendencies towards unity; but it is no unity when, for mere convenience' sake, congregations are united together which are not united in principle and objects; such unity of congregations will delay the real unity of Christendom. I believe that it will lead to coupling together unnaturally and for worldly ends principles that must be kept apart, and which must work themselves out to their fulfilment. Therefore, I think that it would be premature for the Church of England thus to unite with other communities differing from her; for I believe that there are many forms side by side with our own which are less perfect, and we could not unite with them without diminishing the whole cycle of Catholic doctrine in which we believe. Besides, if there are documents drawn up upon which the congregations are to act, there will arise a still more unfortunate state of things, for it will lead to a rigidity which in time to come will be found very far apart from that elasticity which we desire to see both in ourselves and other bodies of Christians. I am very desirous for real elasticity. For instance, when in some lands it is found that the only posture which suggests real devotion before God is prostration, it is folly to insist upon the native converts adopting our habit of kneeling, which only

suggests to them the idea of rest. Similarly, in a country where the colour for expressing mourning is white, it is folly for the ministers to be vested in robes of that colour. That surely needs inquiring into, and alterations made in that direction, as well as changes made in the actual prayers that we use, and the working in of phrases and expressions to be found in the ancient liturgies, and so adapting them to Eastern modes of thought. Surely in these things we have a real elasticity. The worst thing that the Christian Church can do is to insist upon a brick-and-mortar or cast-iron rigidity, and say, "On this, and this only, shall we consent to your being Christians." Already the very exigencies of India have created a new order of Catechists, quite a distinct order of persons from deacons and priests. Then, again, other dioceses have found it necessary to introduce sub-deacons. In other parts of India I am assured that an exceedingly ascetic character must be assumed by those who desire to make any great impression upon the community. Let us be ready to admit that offices like those which St. Paul describes as essential to the Church of his time may be found essential again. By means of a real elasticity of this kind, which is the very opposite to the false elasticity which professes to make nothing of differences that really go very deep both in thought and history, we shall be promoting the final unity of the Church. There can be nothing so distressing to us as the divisions among Christians. But I think that when this is too sorely felt among ourselves, it is from want of a thorough understanding of what the history of the Church has been, and what the Church is intended to effect. It proceeds upon the false theory that the Church is entirely one, and that it is broken up into fragments. The divisions among heathens are infinitely more dreadful than they have ever been amongst Christians, among whom divisions are decreasing. The bodies which exist are grouping themselves into fewer and fewer bodies, and I believe that the divisions will become fewer and fewer, and the bodies grow larger and larger, until at last they will run together like two drops of dew. The union of Christians depends on their union with Christ; but I believe that the external systematic union of the Church will come from the

circumference of the Church, the effect of converted nations where differences seem smaller and smaller reacting on the Church at home. In the noble 60th chapter of Isaiah, which describes to us the future of the Christian Church, this seems to be very beautifully pointed out: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." That is to say, Little by little the eyes of distant kingdoms and of heathen nations shall be directed towards thee, and they shall approach the centres in which Christ is known. And then, said the Prophet: "Then thou shalt see and flow together, and thine heart shall fear, and be enlarged." The coming in of the nations is the very thing that we shall see, and our hearts will be enlarged thereby, and we shall flow together. So let us reverse the taunt which is so often thrown at those who labour for the Missionary cause, "Why don't you look first at home?" Let us obey that His last and dearest precept, and He will take care of us here, and when we have done it, "we shall see and flow together."





AHMEDNAGAR.

REPORT, DATED 31ST MARCH, 1886, FROM THE REV. J. TAYLOR,
THE SOCIETY'S MISSIONARY AT AHMEDNAGAR, IN THE
DIOCESE OF BOMBAY.

DURING the past quarter I have been chiefly engaged in evangelistic work in the three districts into which our Ahmednagar field is divided. For the greater part of January I was with Mr. H. F. Lord at Kangao, and other villages in his charge. We visited twenty in all, and by services, preaching, house-to-house visiting, and frequent conversations on religious subjects, did what we could for our Christian congregations and the heathen there.

At Kangao I met the catechists, schoolmasters, and other Mission workers, who had come together as they do every month for examination, instruction, and pay. We spent three busy days with them, and had special services, addresses, and Holy Communion for them. I also exhibited the magic-lantern which our kind friends in St. George's Parish, Hanover Square, helped me to get before leaving England last autumn. The school chapel where I had it was filled to overflowing, and the slides which I have, being mostly on Scripture subjects, were much appreciated by the native Christians who formed the bulk of my audience at Kangao. But, as will be seen below, the magic-lantern is very attractive to the heathen, and has given me access to the women in a way that I have found nothing else to do during all the time I have been in India.

From Kangao I made an excursion to two villages one morning. The first was Malunji. I had three addresses in different parts of the village, and a service with the Christians. The latter begged me to send them a schoolmaster, and think it hard we cannot supply them with one. But until we have more trained men and more means at our disposal, scores of promising villages like Malunji must be passed over and kept waiting, though we regret much it should be so. The other village visited was Bherdapur. I examined our school there, and visited a few people in their houses. However unusual this may be, I find it very beneficial, and it gives me more insight into the state of the people in a short time than anything else. In one house, for instance, I found the sister of one of our karbharis still a heathen, and wearing a necklace of Tulsi beads, which distinguishes the devotees of the Pandharpur idol Vithota. I spoke to her about the folly of trusting in it, and got her to take the beads off, and put them in the fire.

From Kangao my wife and I went on to Wadale, passing through Nipani, where we have an interesting little congregation of converts, with whom we had prayers and a few words of exhortation. We had some very interesting and encouraging work at Wadale for two days. I found the heathen more friendly than two years ago, and tried to make friends with the kulkami, or head Brahman, by giving him medicine. Curiosity to see my wife brought the women to our tent, and the Patil and others came freely, and received in an encouraging way a proposal I made to them to utilise our schoolmaster and educate their children, who are running about wild, and growing up in utter ignorance.

I was much pleased with the native Christians at Wadale, and their readiness to attend daily service. This is chiefly owing to the good influence of the master and karbhari, who are both in earnest. I exhibited the magic-lantern while there, and ventured to invite the women. The result was very encouraging; nearly all came, and it was a gratifying sight to see a whole village turn out to see and hear what I had to show and tell them.

One morning I went to Bhokar, six miles off, and had a good preaching in the village with the better caste people, to whom I always make it a point of speaking wherever I go. They heard me well. I then went to the Christians, and had prayers and an address for them. They turned out fairly, though I had to use a little pressure to get the women to give up their grinding and bread-making. A personal visit to their houses and a little expostulation was quite enough, as it generally is; and those who came grumbling rather went away happy and pleased.

We went on from there to Undirgad, and had matins, and an address, as usual. Great numbers came out of the densely-crowded Mahar and Mangwadas. But it was not so much, I fear, to service, as to get me interested in a quarrel. The Mahars and Mangs have long-standing feuds, and it appeared that one of the Mangs, whose son is the head boy in our school, had tried to take away a Mahar perquisite. The Mahars were angry at this, and wished the boy to be turned out of school on the father's account. To this I could not agree, and it ended in almost all the Mahar children being removed, for next morning, when Mr. Lord and I went there to preach in the village and revisit the school, we found the latter almost empty. Happily the Mahars have thought better of it since, and the school, one of the best in the district, is going on again as before.

At Khairi Wimbgaon, the next village we went to, I had some very encouraging work with the Patil, Kulkami, Government schoolmaster, and others, for two days, and with the Mahar people also. The magic-lantern was also a great success, and a crowd of men and women were attracted by it, and listened very well for an hour and a half, not, I trust, without much benefit.

Our next halting-place was Goudavani. The Christians there are few in number, and the school a failure, owing to a breach of faith on the part of the villagers, who promised to send their children before the school was built, but afterwards got Government to send a heathen master. They

heard me well when I preached to them, and were pleased when we examined their school. The Maharwada is a small one, and the leading Mahars, two rich men living in large houses, have hitherto hung back. I tried by several conversations and in personal visits to their houses, to win them, and I hope they may become Christians before long.

From there we went to Khandale, and had a busy Saturday and Sunday, preaching in the village and having services and conversations with different people, especially pilgrims to the shrine of Mhasoba, a horrid buffalo-shaped stone, covered with red lead, and surrounded by fragments of cocoanuts in front of my tent. It was very sad to see men and women come and prostrate themselves and make offerings to such a monster, and we were particularly shocked when a Maratha woman came and laid down a dear little baby in front of it, and smeared it with ashes of burnt cocoa-nut shells. We did what we could to show her the sin and folly of this idolatry. While there I persuaded an old Gosavi to give up his Tulsi beads. He would not take them off himself, but said I might do so if I liked, and I took him at his word, and burned them. On Sunday night my wife and I walked over to Nandur, a neighbouring village, and had a kirtan, or musical service. Many came, and I spoke to them during an interval in the singing, as elsewhere, with good results. Next morning on revisiting the village upwards of thirty people gave their names as candidates for baptism.

At Mandapur and Rajuri we had some interesting work, and Mr. Lord baptised a few children. From there we went on to Kolhar. It was the scene of a large yatra, or pilgrimage, at the time, and thousands of people from the surrounding district assembled to sacrifice sheep and goats at the shrine of Bhavani, or the goddess Kali. We had frequent preachings, and far into the night Balaji's kirtan.

From Kolhar we went to Patre-Ashve, and Hummantgao, and did what we could to reach the people. The roads were very bad, and on returning to go to Ambi Mr. Lord had a bad accident with his tonga. It stuck in deep mud, and one of his ponies sank in to the girths. We had hard work to get them out, but succeeded at last. At Ambi we had well-attended services and a kirtan. All the Maharwada there is Christian, and I believe there is not one heathen left in it. We finished our tour by visiting Kesapur, Devalali, Gohu and Rahori, all, I am sorry to say, backward villages, and needing very good and active men to work them up.

In February I was occupied much the same way in the Rev. N. V. Athawale and Rev. C. King's districts, and visited fourteen villages. At Jeom I exhibited the magic-lantern, and had a large gathering of all classes of people in front of the village Chavadi. They heard me well, and appeared grateful for the trouble I took for them. At Khospuri, where we have a large congregation and a good school, we found the heathen very friendly, and had one of the largest and most orderly gatherings with the magic-lantern we have had anywhere. At first the women were rather afraid to come, but by a little persuasion their fears were got over, and they were much interested and pleased by what they saw and heard. I was told afterwards that

they said if the Padre Saheb will show us the pictures again we shall not be afraid, but go and sit quite close to him ! While there I had a good deal of trouble with one of our Nagar school girls. Her parents are heathen, and would not let her go back to school after the Christmas holidays, as they wanted to give the girl in marriage, against our wishes, to one of our boys, who was married in infancy to another girl. As they had done nothing for their daughter's education, and had made her over entirely to Miss Dyer, it was disappointing to find them ready to claim the girl now that she is old enough to be married. I accordingly sent her up again to school,



A HINDU WOMAN.

but the father has since taken her away, and has set us at defiance. When the children are Christians and the parents heathen, we must expect such difficulties ; but they are trials, all the same, and I am afraid this poor girl has been married according to Hindu rites ; and, what is worse, with her own consent, and notwithstanding all the Christian teaching she has had.

At Wanzoli I found the small congregation thankful for a visit, and anxious to do right. We should have a larger number of Christians there if four men were not polygamists. They are very anxious to be baptised, but as they cannot put away the second wife, who is generally the mother of the children, and are too poor to give separate maintenance, we do not

see how we can help them. But the matter is one requiring consideration, for not at Wanzoli only, but in many other villages, the same difficulty meets us. After looking up Zambalban, Lohogao (which is much improved), and More Chinchene (unsatisfactory, and needing a master), we went to Sonai for the examination and pay of the staff under Mr. King. While there I saw a good deal of the Mangs, who came forward at the end of the year and asked for baptism. They have continued satisfactory so far, and made fair progress with their special preparation. As the Mahars objected to their coming to the Maharwada for service in a building not ours, Mr. King has very energetically set to work to build a separate place for service and school in the Mission Compound, and it is almost finished.

From Sonai I visited the Christians at Karazquo and Panigao, and at the latter place I went to the old Bhill Naik Shabaji again, to try to persuade him to cast away his fears and make good his former resolution to be a Christian. But, I regret to say, I found him hardened, and as he is now very infirm with age, I am afraid he will never come out. Wambui, to which I paid a second visit, has been in an unsatisfactory state for a long time, and I found very few people come near me. But we have since put fresh workers there of good standing, and I trust the people will improve and pull together better than they have done. Mr. H. F. Lord's marriage took me into Nagar for a day or two, but on the way there I saw the people at Dengargar, and arranged to send them a master, after long waiting on their part.

At Mekbri and Rattadgao, to which I next went, I had a great deal of intercourse with the Brahmans and Marathas, whom I had seen a good many times before going home. The majority of the former are a very bad set, utterly hardened, believing in nothing, and ready to turn everything religious into a jest. I spoke very plainly to them, and trust some good was done. Between 250 and 300 men and women from the village of Mekloie and elsewhere came to see the magic-lantern, and gave me a great opportunity of speaking to them.

During March I was occupied partly below the Ghats and partly in Nagar during the absence of Mr. King and Mr. Browne for their ordination examinations in Bombay. The villages visited were Dehare, Singoe, Dambui, Nandgao, Rubori, Deshundi, Tandulwadi, and Kangao. In some of them, especially Singoe, Deshundi, and Tandulwadi, I had very interesting work, and found the Marathas glad to be spoken to. In Nagar I was very busy with Lent services, Scripture Instruction of the girls and boys, and repeated conversations with some inquirers from the town.

Encouraging reports have reached me at different times from Mangalvedha, where the boarding-school has been started. When there I asked the Political Agent at Sangli to make over to us an old well for the use of the Christians. I am glad to say it has been granted, and one of the great hindrances to the work there removed. The people, too, are on the whole more friendly, and Satwa Govind's influence is being felt. But one of the Christians who had lapsed is very hostile, and trying to counteract our efforts in every possible way.



EASTER AT PHOKOANE.

BY THE REV. W. HENRY R. BEVAN, MISSIONARY FOR
BECHUANALAND, DIOCESE OF BLOEMFONTEIN.

A VERY large party of converts arrived from a place in the Transvaal, eighty miles off, as early as the 11th of the month, two days before Passion Sunday. There were about forty of them—men, women, and children. These are the people whom I visited last September, and left a schoolmaster to teach them. They have taken great pains, and now came a fortnight before Easter to prepare for the feast. They are, for Bechwana, clean, and very humble and respectful. About eight of them, who had been received catechumens last year, were ready for baptism, and ten or a dozen more came to be received catechumens.

The catechumens who were being trained here were diligent in their attendance at church and instruction all Lent, and especially the last two weeks before Easter. Perhaps the most earnest of all was an old man of seventy-five or eighty, whose children, grandchildren, and great-grandchildren are most of them Christians. It was quite delightful to see his interest and zeal. On Palm Sunday the church was very full. All the Christians living with us here on the spot took care to come in Passion Week, as I directed them, to make their private preparation for Easter, in anticipation of the great numbers whom we expected to arrive from a distance in Holy Week. The Wednesdays in Passion and Holy Weeks were reserved entirely for the public and private instruction of the catechumens.

On Tuesday in Holy Week arrived another very large party indeed from many scattered farms in the western part of the Free State. There must have been forty or fifty of them, of both sexes and all ages. The conversion of these people is

entirely due to the zealous and entirely voluntary labour of Isaac Goatherd, a very humble man, who has made, and is still making, wonderful efforts to spread the Gospel among these unorganised people, who are as a class very difficult to reach. Of those who came this Easter, most were candidates for catechumenage, some already baptised and communicants, and only a few candidates for baptism. It is very remarkable how these people keep up to their religious duties under very unfavourable circumstances, with no priest itinerating among them, I am very sorry and ashamed to say, no church to meet in, and only occasionally visited by Isaac, who is by no means so well instructed as he is zealous.

On Maundy Thursday we had the comfort of restoring a fallen catechumen to his place. He was made catechumen by the Bishop, with many others, at the very beginning of this Bechuanaland Mission, but very soon afterwards relapsed into his former polygamy. His inferior wife died three years ago, and now at last, after long hesitation, he has come back. He did penance publicly all Lent, and has given every possible proof of a heartfelt repentance; and I trust his repentance will be as edifying as his fall was scandalous to the Church.

On that evening of Maundy Thursday two more parties arrived, one from the neighbouring town of Christiana, who borrowed my waggon to bring them, and another from a location, or land reserved for natives, in Griqualand West, thirty-five miles off. This last party are not Bechwana, but Zulus; but they understand our language, and are members of the English Church. They have been converted at St. Matthew's, Kimberley, but are come to live nearer to Phokoane. The chief service on Good Friday was held out of doors, because the little church could not contain such a large congregation. All the intervals between the public services were taken up with private ministrations, from morning till evening, except a little while in the middle of the day, when I was fain to go to sleep, for I was very tired.

The catechumens, besides their final instruction in the baptismal vows on Wednesday, met again on Thursday evening for an instruction on the Holy Communion, and on Good Friday

evening to receive exact directions as to the great rites of the next day.

On Easter Eve we had a penitential service at sunrise ; and then, according to the primitive Oriental practice, we adorned the church with flowers, and began the Paschal Feast at nine on the Saturday morning, when all the catechumens were assembled in the church. All the men, women, and children to be baptised were forty-five ; the little ones came first, then the men, and lastly the women. The baptismal vows were made by all together, each person speaking for himself firmly and distinctly. As each came from the font, a white cloth was put on his shoulders, if it was a man, or on her head, if a woman. Only the baptisands and their sponsors were in the church, so that we had room enough. Thirty-four adults were baptised, and eleven children. As soon as the baptismal service was done, we began the Easter hymn, "O sons and daughters, let us sing," and so went up to the altar, where the first service of Easter Day was offered. When the service was over, we all came out of the church in procession—priest, choir, and neophytes, again singing, "O sons and daughters." It was a beautiful sight. Every one was most attentive and devout throughout this long service, which lasted nearly two hours and a half. We did not meet again in church till after supper, at about seven or half-past. It was an overcast evening, threatening to rain, and very dark, and a great many people who live at a distance could not come. The neophytes all wore their white garments. The church was very crowded indeed ; the choir could hardly get in through the throng. We had a very joyful evensong, with peals of Alleluias, the greatest contrast imaginable to the service with which we began the day.

On Easter morning the first bell woke us "while it was yet dark," and half an hour before sunrise we met to say our prayers in preparation for Holy Communion. About forty people communicated at this service, and fifteen at the later celebration, when the church was very full again, though the rainy weather greatly thinned the congregation, and we were just able to squeeze into the church. The neophytes wore their white dress again at the midday service, and then laid it

aside till their burial, when they will be wrapped in it once more.

At this midday service we received twenty-four catechumens. On Easter Monday and Tuesday there were about forty communicants on each day at the early celebrations, making the whole number of communicants 160. The largest number we have had on any former Easter was 120, so that this is a great increase. The whole number baptised was forty-five, and the whole number received as catechumens thirty-four.

On Monday morning there were two marriages, one of them the young man Thomas Thomés, who is doing such a good work as a schoolmaster in the Transvaal. He has married one of his pupils, which will bind him to the place and the work.

On Tuesday every one pressed in to say good-bye, and they all dispersed north, south, east, and west, to their homes. I hope they, and a great many more, will all meet here again next Easter.

I am starting myself on the Monday after Low Sunday for a three months' Mission journey, and have written this account in haste, having much to do and very little time to do it in, which must be my excuse for not sending a more formal report.

Our Offertory on Easter Day was for S.P.G., and came to £2 8s. 3d., which is good, considering that money is at present extremely scarce.





TOUNGOO.

ACCOUNT BY THE REV. A. SALMON, OF THE ST. LUKE'S MISSION, TOUNGOO, DESCRIBING A VISIT TO THE CHURCHES IN KANNI. FROM "THE RANGOON CHURCH NEWS," APRIL, 1886.

TRAVELLING on the hills near Toungoo just now is fraught with danger. The dacoits, driven from the plains, have spread themselves in small but desperate parties all over the hills, and are making things very unpleasant for the Christian Karens. It was therefore with a feeling of relief that I found it possible for Mr. Kristna to leave his school work for a time to accompany me in a journey among the members of the Church of England in the Kanni district. In this district we have seven villages, very suggestive of the seven churches in Asia, though of course in circumstances far different. Still I found the circumstances similar enough to refer very often in my address to those seven very striking and wonderful letters. The first is called Lower Wetorder, and is but ten or twelve miles from town, so by starting at three o'clock we arrived at sundown. There we found signs of a former zeal for the kingdom of God—a wooden chapel large enough to seat a village three or four times the size of this one, but in dreadful repair; a broken chair or two, a very dirty form, and odds and ends of various books. It was very saddening, and I did not fail in my sermon to find resemblances to that Church of Asia who had lost her "first love."

This village was formerly much larger, but the greater part of the people have moved up to the hills again.

The catechist is a good-natured easy-going man, but lacking in energy and will, and therefore instead of raising the people he is dragged down to their level. Among other things I found that the people had lost the habit of giving to God of His own.

At evening I tried to enforce the lesson, that unless they returned to their first love, their candlestick would be taken away, and urged them to make new resolutions. At the celebration next morning twenty-five communicated, and at noon we moved on; about three o'clock, after a very stiff climb, we arrived at the other part of the village. Being in the hills the people here, according to custom, have a new set of houses and a new church about every two years. We found a perfectly new chapel built of bamboo of good proportions with an apse at the east end after St. Paul's Church, Toungoo. The houses were in but a half finished state. The catechist's house was a model of what a teacher's house should be, with rooms for visitors, &c., and even tables and chairs for the "white" teachers. There we spent Sunday very happily and comfortably. At the celebration after Litany and Matins about fifty communicated. From one to three o'clock I had heaps of sick people visit me for medicines. As these cases are most of them simple enough, I was able to satisfy the greater part of them. In the afternoon a marriage was celebrated. Contrary to custom, everything went straightforward. In the evening we had a not very uncommon experience, viz., several social matters in dispute to settle. First a young couple came with their troubles. They had been married a year, but from the very day they were married the lady would not live with her husband. When asked why, she simply answered, she did not like him. When asked why she married him, she said it was a family arrangement with which she had nothing to do, and in answering the questions in the marriage services she only did what her friends told her to do. The husband did not want to lose his wife nor the dowry she brought with her, and he wished to know whether he could not enforce her to live with him. It seems that according to Karen custom they can be divorced, but that the lady receives back her dowry. This the husband objected to. We could only counsel patience one with the other and express a hope that before long the young lady would get over her dislike. A second case arose. A widower with a son married a widow with a daughter, and until the (once) widow's death all lived and

worked together happily and saved about Rs. 300. On the death of the wife, Rs. 150 or its value was given to the son and he left home, the daughter stayed with her father. On one occasion she was very ill and the father spent Rs. 50 on medicine for her. The other Rs. 100 the father retained, and not long after, however, the father wished to marry again, and the daughter, being jealous, took the Rs. 100 in her father's absence and hid it. This was the cause of the altercation between father and daughter, and which we were requested to settle. After much debate, it was settled that each should have Rs. 50, and the daughter still live in her father's house. This brought us far into the night. Next morning at Matins three infants were baptised, and after eggs and coffee we prepare to start. Two elephants are placed at our disposal for our baggage, provisions, &c., and we leave at noon with a very trying journey before us. About three o'clock we arrive at a Baptist village and rest for breakfast. The catechist and people receive us most kindly and bring us presents of vegetables. We find the village school in full working order, and on entering we see some very sensible rules stuck up on a post. After resting for an hour and a half or so we move on to our destination for the evening, a village called Thraupoo. For many years this village had a very able catechist, and two years ago he was accepted as a candidate for holy orders, but shortly after he died very suddenly, with symptoms of poisoning. Now we have quite a young but very earnest catechist, and we found the village and chapel in excellent order.

The old men, remembering past struggles with Burmese and Shan dacoits, were very anxious about the present troublous times, and begged me to get guns from Government for them. Near here is a regular trading-road from the Red Karen country, and between the English in town on the one hand, and the wild Red Karens on the other, they felt, they said, like "a man between two wild buffaloes." In the morning we had Matins, as usual, and at the celebration afterwards sixty-one communicated (one sick). In honour of our visit the village kept general holiday, pigs, &c., were killed for the guests (native), and dancing, accompanied by gongs and other native music, was kept up in the common hall.

In the afternoon we distributed medicine for a couple of hours; and at four o'clock Evensong and six baptisms—all infants. Later we accompanied the head men to inspect a disputed hill, which they said had been theirs from time immemorial, but which from a recent decision had been appropriated to a Baptist village. From their point of view the decision certainly seemed unjust, but a re-settlement of the boundaries will probably take place soon, and we advised patience. In the evening we were entertained with music and sword-dancing; one of the performers, being masked, looked very grotesque.

In the morning we examined the school children with very pleasing results. About nine o'clock we took our leave, accompanied by a large number of the young people. Our journey was now very trying, the path being unused by equestrians was overgrown with bamboos and other more unpleasant bushes. About three o'clock we came in sight of our next village, Samapatee. To our dismay we found it uninhabited. This is very unusual, as the villagers generally burn down their houses as soon as they move to a new spot. We soon found that the people had fled for fear of dacoits to the top of an almost inaccessible hill, and were there living under the trees. Hearing that we were coming they had put up a chapel the day before and "would we kindly follow them up this hill?" A climb of nearly an hour brought us, quite exhausted, to the spot. We were, however, repaid by presents of venison, fish, and game for our dinner. At evening the head catechist of the district (who accompanied us) preached, and the next morning we celebrated Holy Communion with twenty-six communicants. At ten o'clock Matins and four baptisms, two being adults. We were asked to stay another day at least, but our time being "cut out" we were obliged to push on after the usual distribution of medicine. A three or four hours' journey brings us to the great road which passes through Leiktho, and another half hour to the Leiktho police station. There I found the officer in charge very ill of dysentery, with no suitable medicine. I send for my medicine case and stay the night, the others going on to the next village. Next morning I proceed, and after a short journey arrive at Teetheeplerchee. I find the village and chapel small, but the

people are earnest. At Holy Communion ten communicated, and in the afternoon we proceed to Pehboder. The usual round of services with twenty-five communicants and five infant baptisms, brought us again to Saturday afternoon and we returned to our village at Leiktho (Lehpeheng) to spend Sunday. Again we were fortunate enough to get comfortable quarters for Sunday in the house of Thoogyee Thambyah, one of our most influential men; chairs, tables, coffee and milk, in real European style. Early Matins and Holy Communion with about fifteen communicants. Litany at eleven and a marriage at twelve. This marriage was really interesting, and the bride was as shy as could be wished (by the Karens). The young lady commenced by crying (in the most orthodox fashion) for about a quarter of an hour, and when it came to plighting her troth she took the great part of an hour over it. The ceremony once over, however, she was as happy as possible, and entertained the guests right royally with pig, chicken, and other Karen dainties.

In the afternoon we had Evensong and four baptisms, one a poor little child in a dying state, who succumbed the same evening. About ten o'clock, much to everybody's surprise (and a good deal of alarm to the Karens, who said it was an evil omen at that time of year) it began to rain, and next morning the roads were as slippery as glass. We could neither ride nor lead our ponies, but had to let them go their own way, sliding down the hills from top to bottom, and racing in the valleys between. It was with the greatest difficulty that we secured them at last.

We slept at a zayat on the road (we were now on our way home) nearly smoked out by large numbers of Red Karens crowded underneath, cooking their food, and drying their not very aromatic clothing. Next day we were treated to more rain, but as we hoped to be home in Toungoo by evening we bore it cheerfully. We reached home between four and five o'clock drenched, and very ready indeed to say, "There's no place like home."





In Memoriam :

WILLIAM KEPPLE WHITE.

Sailed for St. John's, April 18th, 1847. Arrived Whit-Tuesday, May 25th, 1847. Ordained Deacon, September, 1847; priest, September, 1850. Appointed Missionary at Harbor Buffett, September, 1847. Removed to Harbor Briton, and appointed Rural Dean of Fortune Bay, September, 1853. Died suddenly, of heart disease, at Harbor Briton, at the beginning of his fortieth year of uninterrupted Missionary service, May 29th, 1886, aged 65 years.



THE above memoranda give the beginning, the course, and the ending of a Missionary career such as has few parallels as an example of constancy and faithful perseverance, inasmuch as Mr. White never once left his post of duty.

It may truly be said of this zealous Missionary, who never quitted Newfoundland from the day of his arrival till the day of his death, and never left his post of duty for any kind of rest, that, having once "put his hand to the plough" he never "looked back;" and may we not express the humble hope that this his faithful service has been accepted by his Divine Master, as fitting him to "enter into the Kingdom of God"?

Of Newfoundland all well know how "rugged she is," but not all know how "fruitful" she has been "of sons magnanimous." In proof of this may be mentioned the names, besides those of Edward Feild, her devoted Bishop, and his no less devoted Archdeacon Bridge, of Mountain, Disney, Hutchinson, as most conspicuous and best known, to which might well be added many others.

What is implied in the record of Mr. White's most arduous spheres of duty, as mentioned at the beginning of this notice, none can tell but those well acquainted, as the writer is, with the country and its Missionary work. The Missionary at Harbor Buffett in 1847 found himself in charge, in point of

territory, of almost a diocese, and the same continued to be true when he became Missionary at Harbor Briton, with the labour in addition of the office of Rural Dean, with jurisdiction over a district extending along more than half the southern coast of Newfoundland.

His deanery he could only visit periodically, but his Missionary work required him, during the months when, in that severe climate, such journeying could be performed, to be constantly absent from home in some small boat, and exposed him to much hardship, and often considerable risk.

The wonder is not that Mr. White, who was blessed with a good constitution, did not fulfil the allotted span, as he seemed



HARBOR BRITON CHURCH.

till lately likely to have done, but that he should have endured so many labours, so many years. Of late, indeed, he began, as was to have been expected, to feel sometimes the effects of all the hardships he had undergone. In 1885 he had a warning from an attack of bronchitis, which prostrated him for a while, and he seemed, after that, hardly to lose the consciousness that he should never again be quite the same as he was before. In an extract from his last report to the S.P.G., as noticed in these pages, he says: "I sometimes feel as if I were not so strong as I used to be, but I don't like to think about it." The writer, a fellow voyager with him to Newfoundland, and for nearly thirty years a fellow Missionary with him there, and one between whom and him there was ever warm sympathy and strong

affection, had the pleasure of again meeting his old friend, after an interval of more than ten years, at the consecration of the sanctuary of the cathedral in September last, but did not then observe any alteration in his brother Missionary to denote that he was likely so soon to be called away; and though his last words, in his last letter to his now cis-Atlantic friend were almost words of foreboding—"I am going down hill quietly, and I hope happily, and I pray that I may be willing to depart when my summons comes; anyhow, you, dear brother, will live in my heart of hearts"—still, the tidings that he had indeed gone home came suddenly and sadly.

Mr. White's first act in Newfoundland was to help to dig out the foundations of the cathedral, commenced on the very day he landed, when he and all his fellow-voyagers assisted. Again, those who were left, with one exception, met, for the last time, on September 1st last year, and took part in the final consecration service of that noble house of God, which is indeed "very magnificent," dedicating its sacrarium and transepts with psalms and hymns, and words of holy joy, and all the usual religious services and celebrations that could worthily set apart so noble work to the honour and glory of Almighty God. One only of the Missionaries of 1847 now remains in Newfoundland, the Rev. E. Colley. May he be spared to continue his faithful labours, and may all be permitted, finally, Bishop and priests, a joyful meeting before the great white throne at the crystal sea, never again to be buffeted by storms of any kind, and never again to know the pains of separation.





Reviews.

Oceana; or, England and her Colonies. By JAMES ANTHONY FROUDE. (Longmans.)

MISSIONS, and even religion, have no very prominent place in this work, and yet we feel that it calls for a notice in the *Mission Field*. Its fascinating interest needs no commendation from us; but the fact that it is a description of South Africa, Australia, and New Zealand, with sketches of other islands in the Pacific, and of North America, by one who must be acknowledged to be able to express weighty opinions even by those who would take exception to them, is enough to show that it is a book of great interest to all who care for the Society's work, and the extension of the Colonial Church. Without telling of Church work, it tells of the chief colonies where the Colonial Church is, and thus supplies excellent background on which the outlines of the religious panorama can be more clearly discerned.

One passage we must quote as expressing forcibly and vigorously what has all along been the Society's plea, and which, even at the present day, needs continuous insistence. The material prosperity of a colony should not be permitted to develop, nay, not to begin, without the presence of the spiritual elements which should, from its infancy, sow the seeds of all real greatness in the state:—

"They and we talk of our 'greatness.' Do we clearly know in what a nation's greatness consists? Whether it be great or little depends on the sort of men and women that it is producing. A sound nation is a nation that is composed of sound human beings, healthy in body, strong of limb, true in word and deed—brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge—where duty is first and the rights of man are second—where, in short, men grow up and live and work, having in them what our ancestors called the 'fear of God.' It is to form a character of this kind that human beings are sent into this world, and those nations who succeed in doing it are those who have made their mark in history. They are Nature's real freemen, and give to man's existence on this planet its real interest and value."

Education and Missions in India and Elsewhere. Maitland Prize Essay, Cambridge, 1886, by C. R. HAINES, M.A., St. Catharine's College. (Deighton, Bell and Co.)

MR. HAINES has summarised the history of education in India from the Missionary point of view, and with an impartial use of his materials has brought out forcibly the immense use of the educational agency to the cause of Christianity.

He quotes undeniable authorities as to the extent to which schools and colleges have undermined heathenism and prepared the way for the Truth, and in his last chapter he takes a more general view:—

“So far we have considered the system of education, religious and secular, as conducted by Missionaries and by Government, in detail. Let us now glance briefly at its results taken as a whole. We would now take education in its widest sense, including in it all that tends to revolutionise thought in India, and to make it conform to the developments of Western civilisation. In this sense education will include our railways, our commerce, our telegraphs, and our Press; ‘our impartial codes and our uniform systems of administration; and not only these, but our misfortunes and our mistakes, our wars, our famines, and our mutinies.’

* * * * *

“What then are the prospects of the evangelisation of India as a whole? In the year 1793, Mr. Lushington, a director of the East India Company, stated publicly that ‘were 100,000 natives ever converted, he should hold it as the greatest calamity that could befall India.’ In those days the number of Protestant Missionaries in India could be counted on the fingers of one hand. There are now 658 foreign Missionaries and 575 native ordained ministers. The number of native Protestant Christians is 528,600. These converts have increased 83 per cent. in the last decade. At this rate of increase, progressive as it is, by the year 2000 there will be at least 130 millions of Christians in India, probably there will be many more. We may reasonably expect that when the day of awakening comes, it will come suddenly and to large masses of people at once; ‘Nations shall be born in a day.’”

Missionary Work among the Ojebway Indians. By the Rev. EDWARD F. WILSON. (S.P.C.K.)

SINCE 1868 Mr. Wilson has been labouring among the Canadian Indians. His invaluable Institutions at Sault Ste. Marie are the means of educating and Christianising the rising generation of Ojebways. The Bishop of Algoma, in

whose diocese the Mission is situated, speaks with great warmth of Mr. Wilson's work, and of the Institutions as standing "on a basis of acknowledged success, as two centres for the diffusion of Gospel light among the children of a people who have been long sitting in darkness and the shadow of death."

Mr. Wilson's book of 255 pages is a simple narrative of work of surpassing interest. It is full of anecdote and Missionary experience, and vividly presents to the reader's mind the race among whom he has worked so ardently.



Notes of the Month.

IN this number we have printed the brief report read at the Society's Annual Public Meeting in St. James's Hall, and also a report of the speech of his Grace, the President.

All the others who had been expected to address the meeting did so. America was represented by the Hon. H. Stafford Northcote, C.B., M.P., and Canon Dart, India by Dr. Pope and Sir Charles Turner, Australia by the Bishop of Perth, and Africa by the Bishop of Zululand.

BESIDES these two prelates, and the Archbishop of Canterbury, there were also present the Bishop of Hereford (who presided on his Grace's leaving the meeting), the Bishop of Bath and Wells, the Bishops of Antigua and Bloemfontein, and Bishops Tufnell, Marsden, and Bromby.

IN the Colonial and Indian Exhibition at South Kensington there are exhibited some beautiful specimens of lace made in the Society's Institutions at Edeyengoody, and Nazareth in Tinnevely, South India.

FROM the Kaffir Institution at Grahamstown there are interesting specimens of native work in the shape of domestic furniture.

ONE of the clergy in the diocese of Maritzburg, who had in the course of a few years won for himself a good repute there, has passed away. Dr. John Mortimore Tandy, a scholar

of St. Peter's College, Cambridge, was ordained in 1849. Among other positions in England he held the head-mastership of Devizes Grammar School. In 1882 he went to South Africa, and became Incumbent of Ladismith.

ON the 26th May there died in the Bishop's house at Nassau the Rev. H. S. Crispin, the Society's Missionary at Eleuthera. Mr. Crispin was ordained in 1874 in Nassau, and having come home for a few years in 1880 on account of failure of health, he worked in the Wilberforce Memorial Mission in the diocese of Winchester. In 1883 he returned to Nassau, but his life is lost in the cause for which he desired to use it.

RUPERTSLAND is the subject of the latest addition to the Colonial series of "Historical Sketches," which have proved so valuable. The prominence of North-West Canada at the present time, as well as the marvellous story of its early days and the unique rapidity of its growth, give great interest to the new publication.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, June 18th, the Rev. Berdmore Compton in the Chair. There were also present F. Calvert, Esq., q.c., F. H. Dickinson, Esq., *Vice-Presidents*; Archdeacon Balston, J. M. Clabon, Esq., General Davies, Canon Elwyn, Rev. J. W. Festing, J. Floyer, Esq., H. W. Prescott, Esq., General Tremeneheere, c.b., and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. W. Beck, Rev. J. St. J. Blunt, Rev. J. Bond, T. Dunn, Esq., J. F. France, Esq., Rev. C. Greene, Rev. S. Coope-Hore, Rev. W. H. Hutchinson, H. Lawrence, Esq., E. Pennington, Esq., Rev. G. C. Reynell, Rev. L. L. Sharpe, Rev. H. Sidebotham, Rev. Canon Wade, *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following statement of accounts up to May 31st:—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

| January—May, 1886. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 11,425 | 2,043 | 1,450 | 14,918 | 33,921 |
| SPECIAL FUNDS | 4,809 | 200 | 2,790 | 7,799 | 7,131 |
| TOTALS | 16,234 | 2,243 | 4,240 | 22,717 | 41,052 |

B.—Comparative Amount of Receipts for the General Fund at the end of May in five consecutive years.

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|---|---------------|---------------|---------------|---------------|---------------|
| Subscriptions, Donations, and Collections | £13,951 | £13,153 | £12,076 | £12,297 | £11,425 |
| Legacies | 3,030 | 3,479 | 5,876 | 10,759 | 2,043 |
| Dividends, Rents, &c. | 1,889 | 1,567 | 1,522 | 1,599 | 1,450 |
| TOTALS | 18,920 | 18,199 | 19,474 | 24,655 | 14,918 |

3. Authority was given to affix the Corporate Seal to Powers of Attorney relating to Bishop's College, Calcutta, and to property at Delhi, and to a Declaration of Trust relating to the Chaplaincy at Caen.

4. The Rev. J. L. Wyatt, the Society's Missionary at Trichinopoly, in the diocese of Madras, addressed the members. He said that he had been eleven years in Tinnevely before he was placed at Trichinopoly in 1859. Previous to that year the Missionaries of the Society had not been stationed in the town of Trichinopoly, but in the district there had been Mr. Kohlhoff at Erungalore, and Mr. Taylor at Arlyalore. Since Mr. Kohlhoff's death, and Mr. Taylor's transfer, Mr. Wyatt has been the only European Missionary for the whole district, which has a population of 1,200,000. The Mission in Trichinopoly, though it had previously been undeveloped, dates back to its foundation by Schwartz in 1760.

Mr. Wyatt described his own plans on beginning his work; and dwelt upon the prominence he at once gave to female education, and the training of local native agents, who should carry on work which at first, and even still in a great degree, agents had to be drawn from Tinnevely to perform. While there is great eagerness for education in the town of Trichinopoly, the district is twenty years behindhand in this respect; and Mr. Wyatt has opened numerous district schools. He described his evangelistic labours, and proceeded to speak of the great importance of the Zenana work begun by Mrs. Wyatt, in which nine women are now engaged, 140 women being at the present time under instruction. A deeply interesting account was given of the conversion of the most valuable of the female agents. She was in a humble position in the household of the Rajah of Tanjore, and her daughter was in the Mission schools. A text which the child one day had to learn ("God so loved the world," &c.) seemed to afford the mother hope for the solution of what had long been her anxious inquiry. Mr. Wyatt, among other details, showed that the Christians were learning to give of their substance.

5. All the Candidates proposed at the Meeting in April were elected into the Corporation. The following were proposed for election at the meeting in October:—

The Rev. Sydney Greenwood, Wortley, Sheffield; Rev. Henry Sandwith, Thorpe Salvin, Worksoy; Rev. R. M. Norman, Maltby, Rotherham; Rev. R. P. Murray, Shapwick, Blandford; Major-General W. C. Parr, The Wakes, Selborne, Alton, Hants; Rev. A. H. Nairne, Herne, Worthing; Rev. E. Staley, St. Hildas, Knowsthorpe, Leeds; Rev. T. C. Smyth, D.D., S. Chad, Far Headingley, Leeds; Rev. E. Oldfield, Falshaw, Wilmslow, Cheshire; J. Hutchings, Esq., Racefield, Altrincham; Rev. Thomas Atkinson, Whiston, Rotherham; Rev. J. Mowatt, Handsworth, Sheffield; Rev. Edward Robert Ward, St. Lawrence, Norwich; and Rev. C. P. Ford, Godley, Manchester.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD

AUGUST 2, 1886.

MISSION WORK IN BRITISH GUIANA.

FROM A PAMPHLET DRAWN UP WITH THE SANCTION OF
THE BISHOP.

THE wilds of Guiana are inhabited by a race, a specimen of which was presented to our boyish imaginations in the person of Robinson Crusoe's man, "Friday." They are a harmless, peaceable, docile people, although one tribe, the Caribs, formerly had the reputation of being warlike and given to cannibalism.

In most countries where Europeans have settled the aborigines have gradually died out; but no such revolting record can be traced in the pages of the history of the red men of Guiana as disgraces the history of the Australian blacks. Whatever may be the shortcomings of the Church of England, she has never been charged with neglecting the spiritual welfare of the Indian races; and from an early period their best interests have been studied. To the Church Missionary Society belongs the honour of first breaking ground in the work of evangelising the Indian tribes of the interior. At the suggestion of the Rev. Leonard Strong, in 1829, a catechist, Mr. John Armstrong, was stationed at Bartica, at the junction of the Essequibo and Massaruni rivers, where he succeeded in planting a Mission and in attract-

ing the Indians to receive instruction. The work so grew upon his hands that the Society sent out Mr. Youd in 1832; but the following year Mr. Armstrong was forced to leave the colony in ill-health, and Mr. Youd had to bear the burden alone. In 1835 Mr. Armstrong returned in Holy Orders and with a wife; but his stay was short, and Mr. Youd was again left in charge. In the following year he went to Barbados and married, returning in deacon's orders.

In 1837 the Mission was joined by the Rev. J. H. Bernau, who had previously ministered to the people on the Corentyne coast of Berbice. It was now arranged that Mr. Bernau should build up the station at Bartica, while Mr. Youd travelled among the scattered settlements up the rivers and creeks. Eventually he gave up his connection with Bartica, and established a Mission station for the Macusi Indians at Pirara, and being driven from the place by the Brazilians he commenced work afresh, first at Urwa, and subsequently at Waraputa. Here his health failed utterly—a suspicion of poison was aroused—and he left the colony in the hope of recruiting; but he died shortly after his embarkation. His Missions soon dwindled away. The station at the Grove continued to flourish till 1856, when the Church Missionary Society withdrew from the colony and transferred their interest in the Mission to the Bishop. The place is now inhabited chiefly by black and coloured people: only a few Indians remain. It is the rendezvous of persons going to and from the gold diggings, and is the headquarters of the Missionary curate, for whom the Government provides a salary of £400 per annum.

But are there any Missions now for him to superintend? Yes; for in 1868 two new stations were opened by the Rev. T. Farrar—St. Edward the Martyr, in the lower part of the Mazaruni River—near its junction with the Cuyuni; and St. Mary the Virgin (Thessalonica) in the Essequibo, twenty-one miles above Bartica; and a third in 1870—The Holy Name (Macedonia)—removed in 1882 to Dâli, lower down the Essequibo, and nine miles from the Penal Settlement. These Missions are still in existence. Of the first-named we are told that “in five and a half years the new Mission raised for Church

purposes \$6,052," and sent to the Guiana Diocesan Church Society \$1,018—besides building their own substantial church. If it be asked—How was this possible? the reply is, that "a tax of four logs of crabwood yearly was willingly paid by the heads of each family. This was sawn up into boards, some of which were used for Mission purposes, and the rest sold for the benefit of the Mission, erecting teachers' residences, school-houses, providing coffins for the dead, &c., &c."

But the youngest Indian Mission of all in this part of the colony is one with which the remembrance of a most grievous catastrophe will always be coupled. Some Indians from the Potara, a tributary of the Upper Essequibo, had applied for a Christian teacher, and a catechist who understood the Accawoio language—a Mr. Lobert—was sent up to report on the situation. On the 24th August, 1880, messengers arrived in Georgetown with a report from Mr. Lobert, stating "that after sixteen days' travelling he had reached the settlement; that the ordinary population was about 200, but that within a week of his arrival nearly 800 people were congregated on the spot. There were a few Accawoios and a fair number of Macusis, but the majority were Paramunas, a tribe that had hitherto furnished few, if any, Christian converts. Mr. Lobert immediately set to work, held classes for several hours day after day, and reported that, including some 200 children, he had 678 persons under preparation." At this juncture the Rev. W. E. Pierce, who was stationed at Bartica, visited the settlement at Shenanbauwie and commenced to instruct the candidates for baptism. Eventually he baptised 1,398 people, of whom 1,084 were Paramunas, 213 were Macusis, 62 were Arecunas, 2 were Accawoios, and 37 were Wapisianas. The account of this remarkable ceremony carries back our thoughts to the first Pentecostal ingathering at Jerusalem. Mr. Pierce's estimate of the good qualities possessed by these wild children of the forest is thus summed up: "Honesty to an extraordinary degree, purity of morals and modesty of demeanour among people who wear only the scantiest clothing, perfect good humour and *bonhomie*, kindness and gentleness of mind and manner, in a race of ignorant barbarians, of whom each is independent of every one

else." On the 29th September, 1881, as he was returning from a subsequent visit to the Mission with his wife and family, the boat was capsized while descending the Marryhe falls—almost within sight of his home—and himself, his wife, three children and an Indian girl, were drowned. Since his death the Mission has been overlooked by the Rev. A. Gwyther, curate of the Upper Demerara River; but arrangements have recently been made for the transfer of the Rev. F. L. Quick from the Pomeroon River very shortly. The venerable Society for the Propagation of the Gospel has made a special grant of £200 per annum towards the salary of the Missionary at this distant post.

Turning from the Essequibo, let us now direct our attention to the River Pomeroon, which skirts the settled portion of the colony to the north-west. The first attempt to evangelise the aborigines of this river was made by the Rev. J. H. Duke, Rector of Holy Trinity, who in 1835, by direction of the Society for the Propagation of the Gospel, purchased an abandoned estate called "Hackney," on the right bank of the river, a few miles from its mouth. It was soon discovered, however, that the locality was not suitable for an Indian Mission; and in 1840 Mr. W. H. Brett started a new station about thirty miles higher up the river, on an affluent called the Arapiaco. He was a young man of twenty, destitute of resources, but possessed of an indomitable spirit and an earnest desire to spend and be spent in the cause of Christ. It only needed time and grace for him to accomplish his purpose. In the meantime a more favourable position was chosen, and the Mission was removed to Cabacaburi, where Mr. Brett laboured assiduously for the next four or five years. In 1847 he received medical orders to quit the river: but he still kept up his connection with the Mission. In 1849 his health entirely gave way, and he had to take a trip home. On his return in 1851 he was appointed Rector of Holy Trinity, and was enabled to watch over the interests of this and of another Mission established at Waramuri, in the River Moruca. Of the marvellous success by which the whole Indian population of these two rivers has been converted to Christianity and become, for the most part,

industrious labourers, there is but room barely to make mention here. Mr. Brett's successor, the Rev. W. Heard, not only maintained efficiently these two Missions, but also established two others in the Wakapoa and Waiini.

Before taking leave of the Essequibo, the small but important Mission at Ituribisi, near the mouth of the great river, must not be forgotten. It was established about 1840 by the Rev. W. Austin, Rector of St. John's, and has been tended with affectionate care by his two daughters, one of whom is still spared to direct its operations.



CABACABURI MISSION.

About the same time the Kiblerie Mission was started by the Rev. J. F. Bourne up the Mahaicony Creek. The number of Indians in that neighbourhood being but small, this has always been a feeble station. On either side of it are the Demerara and Berbice Rivers, the upper portion of which, severally, is under the superintendence of a colony-paid curate. In the Upper Demerara River an important work is going on, chiefly among the Accawoio Indians—the most enterprising and restless, as they were formally the most dreaded, of the aboriginal tribes.

In the Corentyne River, which forms the boundary between British and Dutch Guiana, a Mission was started by the Rev. W. T. Veness in 1866 at Orealla, a spot formerly occupied by Moravian Missionaries. An offshoot from this has since been planted by the Rev. C. D. Dance higher up the river at Epira.

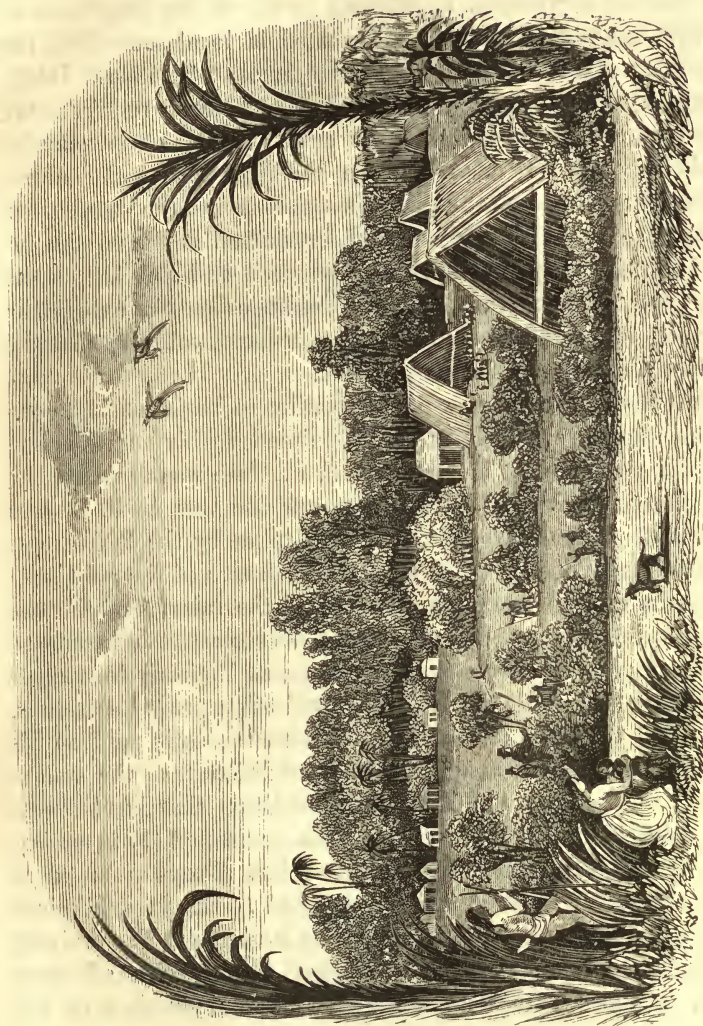
Thus, from one end of the colony to the other a chain of Missions extends, forming outposts, as it were, of the dominion of Christ. What is wanted now is to push back these advanced positions, so as to bring the tribes of the far interior under the same beneficent teaching as their brethren near the coast



KIBLERIE MISSION HOUSE.

enjoy. In the census returns—decade after decade—the number of aboriginal Indians is put down at 7,000. Mr. Brown, who traversed the colony through and through, estimated that there must be at least 50,000. Later travellers have spoken of the people they met with building places of worship and spending hours every day in reciting the Creed, Lord's Prayer, and Ten Commandments, which some one or two had picked up by attending at one or other of our Mission stations—thus showing an anxiety to come under [Christian teaching—stretching forth their hands blindly in the dark, and

waiting until the Church shall send a teacher to them, as she has done for the Indians of the Potara.



VIEW ON THE MAHAICONTY CREEK, DEMERARA.

We have now to speak of the Mission work among the immigrants from India and China in the diocese of Guiana.

The *settled* Missionary work among the 80,000 or 90,000 people from these far-off lands, located as they are on our

sugar estates and villages, began about the year 1873, and was the outcome of three separate gifts, by Quintin Hogg, Esq., to the Bishop of Guiana, amounting in all to the large sum of £3,000, £2,000 of which was invested in local securities, the remaining £1,000 being left in the hands of Messrs. Hogg, Curtis, Campbell & Co., and available whenever required, the house allowing interest at 5 per cent. while the sum remains in their hands. It may also be mentioned that the entire amount was placed at the Bishop's sole disposal, the stipulations being: (1) That Missions should be started in the neighbourhood of Mr. Hogg's estates, at Nonpareil and Bel Air, on the east coast of Demerara, and La Penitence on the east bank; (2) that the capital should not be invaded, and (3) that the interest alone should be made use of.

The Bishop being now in a position to begin work, a committee of clergy and laity was appointed by his lordship, and on their recommendation the Rev. S. C. Hore was appointed to take charge of the Bel Air Mission, and the Rev. F. P. L. Josa of that at Nonpareil. The next step taken by the Bishop was the sending in of a petition to the Legislature of the colony for grants in aid, in order to supplement the salaries of the two Missionaries appointed as above, and also to assist in training a certain number of students at the proposed Training Institution at Bel Air. Happily the Bishop's application proved a success, and £600 (\$2,880) has ever since been regularly paid to his lordship by the Government, on the condition that the sum of £300 be raised by the Bishop, a condition that has hitherto been fulfilled, and this has enabled the committee (1) to employ sometimes *three* special Missionaries, but always *two*; (2) to support entirely eight catechists attached to the fixed Missions of the committee; (3) to maintain six students at the Training Institution; and (4) to supplement the salaries of some seven or more catechists working in other parishes of the diocese.

In connection with this all-important work among these people from India and China, the Society for the Propagation of the Gospel in Foreign Parts has honourably borne, and still bears, a share of the burden, thus enabling the Missionary

clergy, and the different catechists, to visit more frequently most of the sugar estates in the following parishes :—

St. Paul's and its three chapelries, St. Matthew's, east bank, St. Swithin's, west bank, and St. Simon's, west coast, Demerara ; St. Peter's, Leguan, and Holy Trinity, Essequibo ; All Saints', St. Patrick's, St. Joseph's, Port Mourant, and St. Mary's, Skeldon, Berbice.

The statistics published give some idea of the work that is going on, which, though slow (as we are ready to admit), yet signs are not wanting that the leaven is going on, particularly among the Chinese, who appear at present the most ready to embrace Christianity, and who have very liberally subscribed their money from time to time towards the erection of some most substantial churches for the worship of Almighty God : one, St. Saviour's, standing with its catechist's residence and school-house on the outskirts of the city of Georgetown ; a second at Hopetown ; a third at New Amsterdam, for the joint use of themselves and the coolies from India ; a fourth at Met-en-Meerzorg, west coast ; a fifth at Skeldon, on the Corentyne ; whilst the same people have lately contributed over \$600 towards the erection of a south aisle for their own use and accommodation, to be erected in a new church in St. Simon's district on the west coast, Demerara.

TRAINING INSTITUTION AT BEL AIR.—This work, like that of the founding of coolie Missions in various parts of the colony, began in the year 1873, and was the outcome of the liberality of Mr. Quintin Hogg, already referred to. When opened four lads were admitted as students, one a Hindu, one a Madras boy, and two Chinese, who were taught daily in the drawing-room of the Missionary's house. Adult classes were also started for the labourers around ; and the Missionary of that time, the Rev. S. C. Hore, wrote : "I have had seated in the same room at one time as many as twenty coolies, not very extensively clad, and in the dirty condition in which they had quitted the field." Such a state of things could not continue, nor did it ; as Mr. Hogg, seeing the inconveniences, gave the use of two cottages, which at once were transformed into a temporary college building.

Later on—1876—the Bishop wrote as follows:—"On my last visit to the Bel Air Mission it was my privilege to be present with our reverend brother when the little band was gathered around him in his study, and I confess that it almost seemed to me that I was catching a glimpse of the school of the Prophets as I regarded the intelligent countenances of one or two venerable men and the keen and animated looks of a few youths who sat beside him at the same table." This was the day of small things, and although we do not desire, even to-day, to write in a boastful spirit, yet (ten years as it is later on) there is indeed ample room to be thankful to the Almighty Disposer of events, whose blessing has certainly rested upon the labours of past Missionaries connected with this work, and particularly so upon those of the Rev. E. Sloman, M.A. Oxford, the present Principal, who has worked very faithfully and well during his tenure of office, the last examination showing higher results on all sides than had ever before been attained, the examiners being the Revs. F. P. L. Josa and Canon Smith, and J. A. Potbury, Esq., Second Master of Queen's College. On this same occasion it was suggested that one of the students, Benjamin Chaddie, from St. Swithin's Mission, should, if possible, be trained for the ministry, his examination having been so satisfactory.

Such, then, is the work of the past, a work which could be greatly increased if only means were within reach, if only willing helpers would come forward, and by their prayers and monetary help assist in bringing these heathen and unbelievers from eastern lands into the fold of Christ's Church.





COLOMBO.

ST. THOMAS'S COLLEGE always takes a prominent position among the Diocesan Institutions in Ceylon. The Rev. E. F. Miller, the Warden, reports to the Society some interesting notes on a quarter's work :—

“An addition has been made to the staff of St. Thomas's College by the appointment of Mr. R. W. Nunn, of Framlingham School, who also discharges the duties of organist in the Cathedral.

“The College has again come to the front in a marked way. In the recent Cambridge Local Examinations three senior candidates head the list for the island, while two junior candidates head the junior list.

“The first candidate, W. G. Woodhouse, thus gains the Government Scholarship of £150 a year for six years, to enable him to proceed to an English University. Two of the junior candidates receive Exhibitions of Rs. 240 and Rs. 120 a year for three years, respectively.

“There are at present about 260 names on the College and School roll, of whom nineteen are Buddhists and eight Hindus. The number of boarders is fifty-eight; all the boarders are Christians. It is a matter for regret that of late years hardly any heathens have applied for admission as boarders. The influence which can be brought to bear on lads who attend in this capacity is naturally much greater than that which can be exercised on the day students.”

From Badalla, the Rev. Geo. H. Pinchin sends a quarterly report, which is mainly occupied with a touching narrative of the death of a recent convert :—

“In my last quarterly report I gave an account at some length of the baptism, on All Saints' Day, 1885, of two adult converts, and in writing about one of them, Philip Nathanael, I remarked that since his baptism he had been subject to much persecution from his relatives because of his profession of Christianity; and, if I remember rightly, I went on to say that the severe illness from which he was suffering at the time I wrote my last report, was attributed by his Buddhist friends and neighbours to his having forsaken Buddhism.

“As the case, in many respects, is certainly to me one of the most interesting I have met with during my rather brief experience of Missionary work, and as many of the facts connected therewith are at the present

moment uppermost in my mind, it may perhaps not be considered very much out of place if I relate a few further details.

"His friends and relatives were continually urging him to renounce Christianity, and to consent to the performance of heathen ceremonies, but I have every reason to believe that he resisted very firmly all their importunities. Fearing, from what I saw when I visited him at his own house, that he was very much neglected, I urged his relatives to consent to his being removed to the Government Hospital (which was only a very short distance from where he was living), as I thought that if he had the advantages which a hospital affords he would soon recover, and also it would give me a much better opportunity of ministering to him in spiritual things free from interruption, for whenever I went to his house there was always some disturbance going on which made it impossible to read and pray with him.

"I saw him the evening before he was to be removed to the hospital, when he seemed glad that he was going there, but expressed his anxiety that he would not live long enough to be confirmed at the ensuing Confirmation. He died on the Feast of the Annunciation, at the early age of twenty-seven, less than five months after his baptism, during four of which he endured with true Christian patience much bodily pain, and, I may also add, much persecution for the name of Christ.

"Truly we may say, and sincerely believe, of Philip Nathanael, that he was 'Faithful unto death,' and that he will receive the reward promised to such, 'a crown of life.' Since his death, some of the neighbours among whom he lately lived, both Mohammedans and Buddhists, have voluntarily testified to his steadfastness and Christian patience under much suffering and persecution. To myself especially, amid very much that is hopeful, there will always be a melancholy interest connected with the name of this young convert; he was the first I baptised in the Sinhalese language, and also the first I was called upon to read the burial service for in the same language.

"Although his relatives seemed to care nothing whatever about him after his baptism, yet when he died they made a great noise, and accused me of being the cause of his death by having him removed to the hospital.

"I have written the last paragraph to illustrate one of the 'darker shadows' of a Missionary's life, which sometimes seem to overcloud the few brighter rays of light."

At Matara the Rev. F. D. Edresinghe reports that he has opened two vernacular girls' schools within the last quarter.

Educational matters are also mentioned in the report from Matale, where the Rev. F. Mendis is acting as Missionary:—

"The distinguishing event of the last quarter has been the examination of the English school. As I reported last year, the school did not do well at the last year's Government Examination; but this year, I am glad to say that under the new teachers the school has remarkably improved.

The boys obtained 87 per cent. of the passes, and there were no entire failures at all. In the Standards VI. and VII., which form the 'middle school,' every boy passed in all the three subjects of reading, writing, and arithmetic. The boys seem to have considerably improved in their religious knowledge also. The Government grant expected this year is just double of the last year's. This includes a grant for Sinhalese Literature—a subject which was begun only in the middle of the last year and in which boys were presented for examination this year, and passed very satisfactorily.

"We may expect a good future for this school, except for the fact that there is in its vicinity another grant-in-aid school maintained by the Roman Church, but practically a heathen school, attended for the most part by heathen boys, who receive no religious instruction at all. The manager and the teachers of this latter school are ever ready to receive boys from ours on the easy terms of exemption from fees."

Colombo diocese is in receipt of a Block Grant from the Society, now standing at £1,650 for the year. Twelve of the clergy are Missionaries on the Society's list.





TRICHINOPOLY.

WE have received from India copies of two valedictory addresses presented to the Society's Missionary, the Rev. J. L. Wyatt, on his leaving to take his furlough. Both are full of hearty good will and gratitude towards both Mr. and Mrs. Wyatt.

One is from the members of the Christ Church congregation in the Fort, Trichinopoly. In it occurs the following passage :—

“The most important Mission work in this town with which your and Mrs. Wyatt's names will ever be associated is the start given to female education in all its branches. When you took charge of this Mission in January, 1880, there was not even one girls' school of our own in the town. And since your arrival, it is gratifying to see that there have sprung up no fewer than fourteen schools, under your management and fostering care, for the non-Christian Hindu girls alone. Besides these, you have the Female Training Institution, with its practising department, a girls' boarding school, a boys' boarding school, and a normal school to train teachers for elementary schools. All these are greatly beneficial to Christian and non-Christian communities, and are doing good work. It is encouraging to mention that the Female Training Institution has already passed a great many students in the several examinations, and the majority of the passed pupils are successfully engaged as schoolmistresses. In connection with this work we must also record the education imparted to Hindu women by Mrs. Wyatt through the Zenana agency. There are at present 139 non-Christian women who take lessons from the Bible-women, and many of them have so far advanced as to be able to read the Scriptures, and repeat portions of the Psalms. And we believe that this good work will be productive of much good, and that God's Word shall not return void, but shall accomplish that which He pleases, and it shall prosper in the thing whereunto He sent it.

“Although we are thankful to observe that so much good work has been done by your individual exertion, with the hearty co-operation of Mrs. Wyatt, yet you know, Dear Sir, that this extensive Mission field, in which several European Missionaries once laboured, cannot efficiently be managed without further reinforcement of English Missionaries. The failure of your own health in the work which you have been carrying on is an evidence of this. And we therefore earnestly hope, for your own sake as well as that of the Missions of this district, that you will represent the

wants of this Mission to the Venerable Society, that they may send more labourers into this part of the vineyard of the Lord. We should like it to be especially urged on the Home Committee that Erungalore have a resident European to carry on the work inaugurated by the truly great and noble Kohlhoff."

The other address is signed by the native helpers in the several departments of the work of the Mission. As it expresses very strikingly what has been accomplished in the six years during which Mr. Wyatt has been at Trichinopoly, we append the greater part of the document:—

"We render our heartfelt thanks unto God Almighty for all the many and good works that He has been graciously pleased to do through you in the town and district of Trichinopoly during the past six years of your Missionary office therein. And the retrospective view of this period of your lifetime spent in a successful Missionary career, notwithstanding its chequered scenes, cannot but be highly gratifying to you also.

"When you first came to these parts in January, 1880, you were appointed as the Missionary of the district of Trichinopoly alone; but on the decease of that sainted and revered Father, the Rev. C. S. Kohlhoff in the end of 1881, the district of Erungalore was added to your charge. Arialur and Salem districts also came under you subsequently. And so in about two years after your arrival you were made the sole Missionary in charge of all the Mission stations in the districts of Trichinopoly and Salem.

"The comparison of the congregational and school returns of the year of your coming with the similar returns of the present year, shows, to a certain extent, the progress that has been made during the tenure of your Missionaryship in these districts; and this is exhibited in the following table:—

| Year. | No. of Congregations. | Native Clergy. | M.D.C. Agents. | Catechist and Teachers. | No. of Christians. | No. of Communicants. | Catechumens. | Adults able to Read. | No. of Schools. | F. T. Institution. | B. Normal School. | Boys' Boarding School. | Girls' Boarding School. | Boys' Day School. | Girls' Day School. | Christian Boys. | Christian Girls. | Heathen Boys. | Heathen Girls. | Native Contribution. | | |
|-------|-----------------------|----------------|----------------|-------------------------|--------------------|----------------------|--------------|----------------------|-----------------|--------------------|-------------------|------------------------|-------------------------|-------------------|--------------------|-----------------|------------------|---------------|----------------|----------------------|----|----|
| | | | | | | | | | | | | | | | | | | | | Rs. | A. | P. |
| 1880 | 42 | 1 | 5 | 27 | 1686 | 747 | 11 | 438 | 16 | ... | ... | ... | 1 | 14 | 1 | 111 | 71 | 76 | 4 | 768 | 6 | 2½ |
| 1886 | 55 | 7 | 8 | 96 | 2213 | 1072 | 33 | 702 | 38 | 1 | 1 | 1 | 2 | 21 | 14 | 298 | 211 | 905 | 536 | 1354 | 9 | 4½ |

"The number of adult baptisms during this period is forty-one. Besides these increases in the already existing organisations, you have started a Female Training Institution, a Boys' Boarding School, a Boys' Normal

School, and the Zenana work, which are all doing excellent work. Such are the marvellous results within so short a time. / But 'this is the Lord's doing,' to whom alone all praise be ascribed.

"In reviewing each branch of work under your direction and care, we are thankful first of all to notice the improvement in our services and churches. Church music has improved under you to such a laudable extent that our services are becoming more and more real, bright, and elevating. All the seasons of the Church have been strictly observed and properly celebrated, and, as we believe, to the best advantage also. The practical mode of your preaching, and faithfulness with which you have enforced Christian duty, coupled with your touching sympathy and earnest yearning for the salvation of souls, have attracted and won our hearts. Some of your powerful sermons have left on our hearts lasting impressions, and they are fresh in our memories. You have adorned and beautified our churches, especially those at Puthoor and in the Fort, in Trichinopoly, by supplying them with suitable lights, seats, reading-desks, and harmoniums, which were wanting in them, and by raising in the latter church the choir-stall and the chancel. And noble efforts are being made by you to build a large church in Puthoor, as the present chapel is far too small for the increased number of worshippers in it. Churches for the Mattuputty and Pullambadi congregations also are in course of erection under your unwearied exertions. Besides these, you have fully sympathised and identified yourself with all the people committed to your charge by your ministrations, both in private and in public, while your truly Missionary-spirited and worthy consort tries to bring up the Christian women around her in habits of piety by means of prayer-meetings and reading-classes. To encourage and foster the Pastors' Endowment Fund, you have wisely instituted a District Church Council in the beginning of 1883, and now we see, with thankful hearts, its glorious results. Every quarter the Council is regularly held and deliberations are made. Three anniversaries of the Pastors' Endowment Fund have been celebrated with remarkable success, which is evinced by the increased amount of subscriptions every year, the subscriptions for 1883 having been Rs. 302.13.7, those for 1884 Rs. 397.15.3½, and those for 1885 Rs. 502.14.1½. All the three Annual Reports of the Council are printed and published.

"Itineration and evangelistic works also never lagged behind under your Missionary work. In fact, you have given sufficient evidence to show that that work was the closest to your heart. You were in the habit of going out periodically in tents, in company with either a native clergyman or an M.D.C. catechist to do this noble work with exemplary devotion and self-denial, that your health suffered materially, and indeed once even your life was despaired of, by the effects of hard work in this direction. In the town of Trichinopoly three public meetings were inaugurated, in which addresses are given every week for the benefit of the heathen in different places.

"While congregational and evangelistic works are thus far satisfactory, the strides that education, especially that for females, has made as the result of your endeavours are very creditable and praiseworthy. Whereas there

was no training school in the S.P.G. Mission in Southern India before your coming, you have started the first Female Training Institution in Trichinopoly. The work of this Institution is highly gratifying and a cause for much thankfulness. It has already passed forty-five students in the Special Upper Primary Examination, seventeen in the Middle School, and four in the first grade. And there are now forty-five of these engaged in teaching work in the length and breadth of the Presidency. There is a girls' boarding school also connected with this Institution, besides the one already in existence at Erungalore ; and the whole of these girls are trained in everything that is good under the immediate care of a European lady superintendent as assistant to Mrs. Wyatt. As branches of these schools, you have opened, at great cost and labour, about fifteen girls' schools both in the town and the district for non-Christian children, which are all, under God's blessing, in a flourishing state.

"Your interest for female education has not stopped here, but you have also opened a Zenana Mission in this town. In this branch there are nine Bible-women engaged in teaching the grown-up women of the town reading, writing, and Scripture. These are under the immediate superintendence and direction of a zealous and proper lady, who is Mrs. Wyatt's assistant in this work. There are at present 139 women under instruction, many of whom, we are most thankful to mention, can now read, write, and repeat Scripture texts, besides studying Scripture history.

"Schools for boys also have been provided by you in all the places under your charge. We have good Primary and Middle schools in Musiri, Kulitali, Toreiyur and Arialur, some of which have passed some students in the Middle School Examination.

"We should not omit to mention the working of the two Mission Dispensaries under you, which are so beneficial for our boarding-schools and for the public at large.

"Then, speaking of the lands and the number of buildings which you have bought and built for the Mission during the past six years, we cannot help but feel thankful to you. In your headquarters you have bought the whole of the extensive compounds of the boys' and girls' boarding-schools, with all the buildings in them, and have built newly a line of houses for teachers, schools, dormitories, and other rooms, for the convenience of the pupils, at a great cost of several thousand rupees. Amongst these buildings the 'Helen Hall' school, which was built and opened lately, has peculiarly interesting recollections associated with it. You have thus made the once dreary compound of Puthoor into a fertile garden, as it were. In Beema-naickanpalayam you have built a nice little school prayer-house. In Chinnakadi you have bought a good house, which you have since so well converted into both the schoolroom and the teachers' house. Both these buildings have cost nearly two thousand rupees. Besides these good buildings, which we now can call our own in this town, you have rented several houses for schools and dwellings of teachers. In the out-villages also you have secured possessions for the Mission. In Musiri, Kulitali, Toreiyur, Manappari, and Arialur, we have now, by your kindly and

laudable efforts, nice boys' and girls' school buildings and teachers' houses. The Musiri boys' school building among these, is a neat building, and well suited for the good Middle School that is there.

"When we take together all these successes of your labours of love and zeal in the cause of your Divine Master into consideration, we cannot but with heartfelt gratitude and thankfulness endorse and repeat the noble and verily true statement made by the Right Reverend the Lord Bishop of Madras on one public occasion, viz., that 'the work of the Trichinopoly Mission under the Rev. Mr. and Mrs. Wyatt is, as it were, the hitherto stagnant water running in many streams in all directions.' May the Lord, who has thus abundantly blessed you in all your undertakings in the work of this Mission, be praised for ever and ever.

"Although we have tried to notice hitherto in this address only such things as are of an encouraging nature, yet we are not unconscious, as you are well aware, of the many defects that still remain to be rectified, and the many wants which still require to be supplied. The works which we have noticed as having increased under you, have yet to increase more and more till they fully bear the best results intended by them—the salvation of souls. And we, too, have to grow in grace more and more for our own sakes and for the sake of our work. Under these circumstances, we need hardly request you to be kind enough to continue your earnest prayers for us and the work of this Mission while you are in England also."





DELHI.

EXTRACTS FROM THE REPORT BY THE REV. H. C. CARLYON
OF THE S.P.G. AND CAMBRIDGE MISSION IN DELHI AND
THE SOUTH PUNJAB WITH ITS BRANCH MISSIONS, FOR
THE YEAR ENDING 30TH MARCH, 1886.

OUR staff of Missionaries remains unaltered, though on 1st March Mr. Maitland and Mr. Martin were advanced to the order of priesthood in the presence of a very large congregation at our own Mission Church of St. Stephen's, Delhi.

Mr. Martin, I am sorry to say, was continually unwell all last year, and his long furlough of six weeks at the commencement of the year only enabled him with difficulty to get through the hot weather. Further attacks of illness in the winter have necessitated his taking six months' sick leave, but I trust he may be restored to us in October, in perfect health, as we can ill spare the earnestness with which he does his work, and especially district work, which at present is one of the weakest points in our Mission warfare. Two other matters connected with our staff have been causes of personal grief to us, and yet I trust will tend to enlarge our sympathies, and lead us to place more perfect reliance on our God who doeth all things well, and by means of death brings forth more abundant life. I allude first of all to Mr. Blackett's death, in England, in September last, from Indian fever, followed by congestion of the lungs, just as he was feeling so much better as to entertain great hopes of once again taking up the work he had to relinquish in 1881. Then in November, by the very mail which we were fondly hoping would have brought back Mr. Bickersteth, came a letter from him to tell us of the call he had received to assume the office of chief pastor to the growing congregations in Japan. It would be useless to hide our keen disappointment at the

time, which was shared fully by Mr. Bickersteth himself, who, writing in December, said :—" At present the separation is very hard. . . . Ever since I agreed to go to Japan I have had such a longing for Delhi and the society of you all that I dare say I have painted my future life in duller colours than perhaps it will actually wear." Still, viewing his proposed return to Delhi as an experiment to which the doctors could not give their sanction, we ought now to feel thankful with him that he is being sent back to Mission work, and to an important position, where there is more hope of his being able to work continuously than in his loved Delhi. His consecration took place on the festival of the Purification of the Virgin Mary in St. Paul's, and in reply to a telegram of Phil. iv. 9, sent from Delhi, and which reached him just before the service, he telegraphed back St. John xvii. 21, which seemed, as he says in a letter written immediately afterwards, "to tell of our unbroken union and oneness in our Lord notwithstanding all separations of distances and of the issues of this to which in our own little degree, still in some real sense, we are allowed to contribute." Our own beloved Bishop was with us, and conducted the commendatory service held in our church on that day, and another friend happened to be present who, having just come from Japan, could tell us of the marvellous way in which a great door is being opened in that country. I trust it may not be long before he sends us some account of his work there, by which we may be quickened in our own. Another even greater source of grief has been the sad fall of one of our Native Deacons, who, with another Christian, connived with his father, who is still a Mohammedan, in unlawfully trying to obtain a Christian girl—the step-daughter of his accomplice—to be the wife of a non-Christian brother. Having been judged guilty after a patient trial by the civil courts, the Bishop felt compelled to suspend him from his diaconal functions for four years, when I trust, purified and strengthened by the prayers of those who can realise the power of the tempter in their own shortcomings, he may again be accounted worthy of resuming his post in the Ministry.

As regards the general state of our congregation and work

amongst the heathen, we are still as it were between two waves of an incoming tide. Since 1876-79, when so many leather-workers flocked for baptism, the wave has receded so far back from us as at times to cause us very great anxiety. Many entirely cease to walk with us on being urged to separate themselves more thoroughly from their old brotherhood, to give up forming marriages with them, or participating in feasts involving any compromise of their Christian profession. The division now has become more marked between the two brotherhoods, and in future we shall have little fear of any embracing Christianity, except he has first, to some extent, at all events, counted the cost of taking up his cross to follow Christ. For the present, then, we have much need of patience and loving perseverance in making those who remain adorn the doctrine of God our Saviour in all things, so that when the next wave of conversions comes, as we believe it will, we may be able to retain all who come in with it. In connection with the above, the Bishop's remarks at his visit in March, when he confirmed fifty-seven candidates, form a source of comfort, because, with full knowledge of our troubles, he still could say: "There appeared to me a marked improvement both in the number and solemnity of the worshippers—a result which might fairly be expected from some searchings of heart in one or more of the Chamar congregations in Delhi, which has led to a greater separation of not a few of the members of the Christian flocks from heathen worship and practices, of which the taint was not yet wholly cleansed." We have also to thank our Central Panchayat or Church Committee for rendering material service in searching into the various cases of breaches of discipline that occur, and helping to promote a healthier public opinion. In consequence of the alteration of the Day of Intercession for Missions, we made use of the Rogation Days as days of humiliation; whilst by linking a Harvest Thanksgiving Festival to Whitsunday, we were able to attract larger congregations to a festival hitherto but little observed, and this year we hope our congregation will be forward of themselves to supply all the corn and fruit required for the decorations.

The work in the district has suffered this cold season from

various causes. First of all, Mr. Winter's absence obliged me to spend so much more of my time in Delhi, but it was arranged that Mr. Martin and Mr. Haig should take it in turn to camp in the Rohtak district. Mr. Martin's ill-health, however, prevented him from doing so much as he would have liked, though most of the readers of the *Lahore Church Gazette* will know from his diary that appeared in that paper that he was by no means idle; and after Christmas Mr. Haig had to return sooner than he had intended, to take up the school work which Mr. Martin had been doing. But this work, though it has had to give way to the prior claims of the school, has not been lost sight of, and will be developed I feel certain before long, as every one who had the privilege of working among the Jat zemindars has felt the attraction of the work, and longs for the conversion of such a fine, free, out-spoken, and industrious race of people.

At Rewari Mr. Williams is able to do much more for this kind of work, and by daily going out himself or sending out his catechists, has visited frequently all the villages within a radius of eight miles from his head-quarters, and next winter he hopes to go into camp for some time, and thus make a larger circuit. The villages in his district are inhabited by many different classes, but he also gives the preference to the Jats. All, however, are very friendly to him, and are well disposed to listen. In this district especially, the Government officers have been for some years exercising a most beneficial effect by their thorough interest in our Mission work, as well as in the temporal welfare of the people, and more than one has earned the title of "padre" from these simple people in no captious spirit, but in real appreciation of their life and action. Mr. Williams also pays great attention to bazaar-preaching, when his great knowledge of Sanskrit stands him in good stead, as he is able to confute his adversaries by reference to the originals, and for this purpose generally takes to the bazaar one or more of the volumes which treat of the subject he wishes to handle. Since his arrival he has mastered the Koran in Arabic, so that he may be a match also for the Mohammedans, who, though far fewer than the Hindus, are more bitter in their antagonism to Christianity.

He is quite free from any direct school work, but boys from the very flourishing Government school in the town are constantly coming to him, and their visits form one of the most interesting parts of his work. Some of them have been greatly affected by Christianity, and openly asserted their belief that idolatry will gradually give way to Christianity.

The community of weavers at Rampura about $1\frac{1}{2}$ miles from his house, of whom so many became Christians a few years ago, has been thinned in rather a similar manner to our own, only that when dissatisfied they have left the place altogether. This has been a gain on the whole, as now *all* the weavers—very few, it is true—who remain are Christians, and though still very backward, are becoming gradually much more worthy of the name. I am glad to add that at the durbar held at Rewari on January 1st, they carried off the first prize with a very pretty specimen of weaving, done though it was with the rudest of instruments.

Mr. Williams has hitherto been holding the Sunday services in a spare room of his house, but more accommodation is urgently required. A suitable site just outside one of the city gates was procured some time ago, but nothing yet has been done in the way of building. Mr. Williams wishes to have a larger church planned with a view to the future, and when I look at our own pretty Church of St. Stephen's and long that it had been so planned as to easily admit of enlargement, I cannot think him wrong.

St. Stephen's College has been growing steadily in numbers. Four years ago we had four students. We have now sixty-two. Last year we sent up sixteen students for the intermediate examination, of whom only six passed. To compensate for this discouragement we were fortunate enough to find two of our students heading the list—one of these, named Bansgopal, being the solitary occupant of the first division. In the B.A. examination we were not successful: only one, out of four students, passed. We were not, however, alone in our discomfiture, as the Lahore Government College suffered as severely as we did. Standards are at present very unsettled in the Punjab University, and success is a very slight criterion of merit in many, if not most, cases.

The increase in numbers make it very difficult to provide for the accommodation of our students in the present buildings. We have been led to hope that eventually we may be able to purchase the civil hospital, which would afford us ample room for our class work, and give us what we have long been wanting—a room suitable for lectures, club meetings, and prize distributions. We are only waiting for the answer of Government to an offer made by us. If it prove favourable, we shall send out an appeal to ask for contributions towards the purchase of the hospital.

The school contains about 620 students. By far the larger proportion of these study in the High School, which has a branch attached to it. Out of eleven who were sent up for the Entrance examination, eight passed. Luther, our head Christian boarder, was first in our school, and stood seventh in the province. He has now a Government scholarship, and is self-supporting. In the Middle School examination, out of seventeen sent up, fifteen passed. The examination was so ill-conducted, however, that its results are quite untrustworthy, and we have many boys now in the Upper School who ought never to have passed the middle standard.

There is, I fear, no department of school work which has as yet received so little attention (in proportion at least to its importance) as that of the systematic religious instruction. This is evidenced by the extreme paucity of vernacular books suitable for the purpose. Only a very small part of the Bible can be obtained in separate portions, such as we require for class teaching. There is no good catechism at present in existence suitable to teach non-Christian boys. Another want is an edition of Barth's Bible Stories, adapted for school purposes, with suggestions to teachers at the close of each lesson as to the right application of the lesson to meet the needs of heathen boys, with suitable texts to be learnt by heart. Experience shows that our Christian preachers are seldom able to improvise such applications.

We have made great progress in cricket this season. This is due to the exertions of Mr. Wright, who has brought our eleven to a state of discipline and efficiency never before attained.

We were successful in most of the matches played during the "cricket week," scoring victories at Rewari, Alwar, and Agra, with but one single defeat at Aligarh. It is worth while mentioning that three of the best players in the team were Christians. We have received two very munificent gifts since the last report was issued—one a telescope presented by the Duke of Devonshire, and more recently a magic lantern and several sets of slides from Mr. Macnabb our late Commissioner.

The Christian Boys' Boarding School has not undergone much change since it passed into my hands rather more than a year ago. We have started a hostel for Christian students in our Mission College not resident in Delhi.

Public preaching in the towns and villages of the Karnal Mission has been carried on as in the previous years, and though there have been no conversions, yet it has given us much pleasure to meet with a larger number of persons, who have shown more or less interest in Christianity, and been reading religious books. There is such a man at Kaithal, who keeps a school of his own. He first bought small tracts and read them, and now he has applied for a complete Bible in the Panjabi language. Then there are three persons at Karnal who regularly read the excellent religious periodical *Progress*, which is published in Madras for educated classes in India and Ceylon. I hope that I am right in inferring from such indications that the knowledge of Christianity is gradually spreading, and ground is being prepared, however slowly, for the reception of the truth by the people.





PRETORIA.

EXTRACTS FROM THE MISSIONARIES' REPORTS FOR THE
SPRING QUARTER. — GOLD MINES: POVERTY. — NATIVE
WORK.



CHARACTERISTIC for some time of the news from this diocese are the opening words of the report of the Rev. James Pilkington Richardson, the Society's Missionary at Zeerust, Marico :—

“What can I report? Nothing but general depression. We seem to be thoroughly influenced by what the old mother-country has to endure. And yet amidst all there are some bright gleamings that now and again give us reason to ‘thank God and take courage.’ Our attendances at services still keep up, as also the efforts of the parishioners in their offertories—this in spite of the hardness of the times. But owing to the general poverty, the promises of having waggons sent to fetch me from Lichtenburg and the Kaffir stations have not been fulfilled during the last quarter. I have been induced to risk the probability of the entire collapse of my own rickety vehicle in two trips to Mafeting, Bechuanaland, where both troops and civilians are without the Church services, beyond the reading of prayers by one of the officers to the former. I am glad to find that my visits are duly appreciated.”

Zeerust Mission is not limited to work among English-speaking people, and for some three or four years Mr. Richardson has had a branch among the natives. He reports that this work continues to spread. A rough building is being prepared for the purposes of the town Mission, and there is among the natives a great demand for Church books. These are purchased by them, corn mealies being tendered in lieu of money.

Potchefstroom is another Mission where work is going on among the natives. The Rev. Prebendary Clulee reports that there are in it about six hundred Church members, besides a few English scattered about; of these 165 are communicants. Interesting figures in connection with the growth of the work are those of the baptisms of converts. Forty adults, in addition to sixty children, were baptised during the year; and there are

250 unbaptised adults under instruction, of whom 151 are received catechumens :—

“The Mission embraces all I can get hold of between Ventersdorp and Heidelberg, which are about 100 miles apart. The whole area is dotted over with Dutch farms, on many of which there are hamlets of natives; these, who are Basuto, are probably at least 1,000 in number within twenty miles of the direct line. Those who are baptised still live among their relatives at the hamlets.”

The Rev. C. Page Wood also writes from Potchefstroom, and describes kindly action on the part of the Dutch at Lichtenburg :—

“Just before Lent I paid a visit by arrangement with Mr. Clulee to Ventersdorp, Lichtenburg, and Hartebastefontein. At all places I was made heartily welcome—at Lichtenburg particularly so. I had not been five minutes in the first store I entered when an elder of the Dutch Church, who happened to be there at the time, ascertained who I was, and immediately offered me the use of their church. I had excellent congregations morning and evening. In my morning’s sermon I could not help alluding to the kind and Christian feeling which I believed prompted this offer, and had ‘the pleasure of hearing many wishes expressed both from Dutch and English that they might have another visit soon.”

Marthinus-Wessel-Stroom is described by the Rev. Henry Sadler as now well-nigh deserted. The town has, however, recently received a visit from the President of the Transvaal, which Mr. Sadler describes. He adds :—

“The yield of the gold fields is rapidly increasing, and that with almost unlimited prospects of further progressive increase, a good silver mine having been also discovered in the Transvaal.”

On the same subject the Rev. Henry Adams, of Lydenburg, writes :—

“Many persons have left our town to reside at Moodie’s Gold Fields; more will shortly follow, as living here, for many, means starvation. The small population and great poverty have told perceptibly on the Church. Congregations, offertories, communions have been much smaller; they are fast dwindling to the low ebb we were at in 1882.

“Unless the Gold Fields around Pilgrim’s Rest go ahead, most of my people must leave and seek a living elsewhere.”

At Pilgrim’s Rest itself the Rev. Frank Dowling is the Missionary. After speaking of the “hardness of the times,” he says :—

“The Transvaal Gold Exploration and Land Company, I believe, have discovered a reef on Columbia Hill, but what effect this will produce it is

difficult to say. The number of people at Pilgrim's Rest remains about the same, but the chances of a larger population, I fear, are remote."

Round Pretoria itself the Rev. Alfred Roberts itinerates as "Missionary of the Cathedral Mission district." He thus describes his work as carried on during three months :—

"During the past quarter I have travelled about 1,100 miles, having visited Thorndale three times, Middelburg and Standerton twice, and Heidelberg once. Canon Kewley, of Pretoria, exchanged with me twice, visiting Heidelberg each time. In each town we held service, administering Holy Communion each time, with morning and evening prayer. About sixty communicated, and eleven children were baptised. I have also received many applications for confirmation, a number of which are from adults. Besides these in the towns I hold services, with addresses, at all the outlying farms and stores where it is desirable; in one or two cases where a congregation can be assembled in the sparse population of English we have evening service, with an occasional celebration of the Holy Communion."

Describing his travels, he remarks that there has been a period of severe storms such as has never been known in the district before :—

"As we have no macadamised roads in this country, the rivers have often been rendered impassable; several times I have almost been washed away. I have never allowed them to hinder my engagements, I am happy to say, but more than once the water has rushed down over my horses' backs, almost washing us away. In such a case I lower the tent of my trap, take all my luggage from the body and pile it on the seat, and stand ready for any emergency—to swim if necessary."

We are glad to find that he is able to report great progress in his work :—

"We have completed, almost, our little church in Heidelberg, and it stands the prettiest church in the Transvaal. In Middelburg we have commenced another, which I hope the next winter will see finished for consecration.

"When they are completed each of my parishes will have its church or Mission-room. The work also is flourishing in the hearts of the people, for I see signs of more earnestness and interest in religion everywhere. This had been flagging for some years, but things have changed. I hope, please God, to see the work grow still.

"Some time ago the poverty of the diocese led the Bishop to contemplate removing me to another sphere, because he saw no way of continuing my stipend. The people have now come forward, and though the financial state of the country is worse than has ever been known, they have promised to do their utmost to enable me to carry on my work."

The Rev. C. Maber, of Speloux Mission, sends a report in which are plainly described the difficulties arising from the combination of poverty and dearness in the district.

Notes of the Month.

ST. PAUL'S Cathedral and Westminster Abbey had large congregations at the Society's Anniversary Services. The Annual Sermon on June 23rd in St. Paul's, which was preached by the Lord Bishop of Lincoln, is printed, and copies of it can be obtained at the Society's office. It will certainly be of permanent value. At this service the Archbishop of Canterbury celebrated the Holy Communion.

AT the Festival in Westminster Abbey on June 25th the Bishop of Truro preached an eloquent sermon on the words, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8), dwelling upon the various departments of Christian life in which power is given, whether for endurance or for action, which is to be used in the Missionary cause.

A CONSIDERABLE increase takes place year by year in the number of churches in the London district where St. Peter's Day has been observed with Celebrations of the Holy Communion in connection with the Society. Fifty churches were added to the list last year, and there has been a rather larger increase this year.

Why, we may ask, should this observance be limited to the Metropolis? Are there no other places where concerted action might lead to a like happy result?

IN the autumn the staff in the diocese of Rangoon will be strengthened by the addition of three Missionaries from England. Of these two are from St. Augustine's College, Canterbury, Mr. H. M. Stockings and Mr. G. H. Colbeck, a brother of the Missionaries of that name already in Burmah. The third Missionary is one whose offer of service is of a peculiarly welcome character. He is a Mr. Francis W. Sutton, a fully qualified medical man, who has given up his practice in England to devote himself to Medical Missionary work. Mr. Sutton intends to offer himself as a candidate for holy orders. He, like Mr. Colbeck, is of a family which has given several of its members to Missionary work, two of his brothers being Medical Missionaries in connection with the Church Missionary Society.

MORE men are wanted. There are openings in Japan, and in the diocese of Madras, of the greatest importance. May men offer themselves for these positions, that the opportunities offered in these fields may be turned to the best account. One of those to be sent to Japan should be a well-trained schoolmaster. The others must be either clergymen, or laymen qualified for ordination as graduates.

NEWFOUNDLAND has had what the Missionaries describe in their reports as "an exceptionally mild winter." The Rev. C. Wood, of Fogo, states that "only on three occasions has the thermometer stood at or below zero!" This has been by no means an advantage, as it is found unhealthy, besides being unsuitable for travelling. For instance, the Rev. T. P. Quintin, of Channel, stating that the winter was the mildest known for many years past, adds:—

"Such a state of things might be looked upon as one favouring the Missionary in the performance of his duties. Such is not, however, the case. Mild weather at this time of the year means not only sudden changes from frost to rain, but it means bad travelling by land, and somewhat risky travelling on the ice, which the mild weather very frequently keeps in an untrustworthy state. Under ordinary circumstances, a Missionary looks upon the month of March as that in which the travelling over ice and snow is best. The hot sun by day and the hard frost by night give to the snow a hard crust over which one can walk without any trouble."



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, July 16th, the Lord Robartes in the Chair. There were also present the Earl of Powis, the Bishop of Antigua, the Bishop of Zululand, Bishop Cramer-Roberts, and F. Calvert, Esq., q.c., *Vice-Presidents*; Archdeacon Burney, Archdeacon Randall, the Master of the Charterhouse, C. M. Clode, Esq., c.b., General Gillilan, General Nicolls, General Tremenheere, c.b., S. Wreford, Esq., *Members of the Standing Committee*; and Rev. R. M. Blakiston, Rev. J. St. J. Blunt, Rev. T. Darling, Rev. H. J. Foss, Rev. W. F. Fraser, Rev. F. H. Hastings, Rev. S. Coode Hore, Rev. J. W. Horsley, Rev. B. Maitland, Rev. G. P. Pownall, Rev. G. C. Reynell, Rev. H. Rowley, W. A. Slade, Esq., Rev. C. A. Solbé, Rev. G. E. Tatham, Rev. R. Wood, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following statement of accounts up to June 30th :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

| January—June, 1886. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 14,410 | 4,223 | 1,581 | 20,214 | 44,894 |
| SPECIAL FUNDS | 5,794 | 200 | 2,863 | 8,857 | 9,787 |
| TOTALS | 20,204 | 4,423 | 4,444 | 29,071 | 54,681 |

B.—Comparative Amount of Receipts for the General Fund at the end of June in five consecutive years.

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|--|---------|---------|---------|---------|---------|
| Subscriptions, Donations, and Collec- tions | £17,137 | £15,248 | £15,153 | £14,897 | £14,410 |
| Legacies | 3,555 | 3,479 | 6,012 | 11,299 | 4,223 |
| Dividends, Rents, &c. | 1,946 | 1,776 | 1,621 | 1,702 | 1,581 |
| TOTALS | 22,638 | 20,503 | 22,786 | 27,898 | 20,214] |

3. Authority was given to affix the Corporate Seal to a Power of Attorney, and to documents for the transfer of Stock and the payment of dividends.

4. The Rev. H. J. Foss, of Japan, addressed the members, and read the following translation of the Japanese letter, of which he was the bearer, from the Native Church Committee in Kobe to the Society :—

DEAR SIRS,

We who once lived in Darkness and the Shadow of Death, ignorant of the Light of God, and who now by the loving instructions of the Reverend H. J. Foss, a Missionary sent out by the special favour of your Venerable Society, have been joined to the Church of Christ, becoming members of that Branch of the Episcopal Church which has been grafted in Kobe, Japan, and who have obtained mercy and peace through God the Father and the Lord Jesus Christ, hereby beg leave to address to you a letter of earnest thanks for your great lovingkindness.

Our poor countrymen from olden times for more than two thousand years neither served the One True God nor knew the Love of the Saviour of the World, but were wandering far away in vain superstitions, serving at one and the same time many false gods, and living in the darkness and blindness of error ; but now more than ninety persons have, through the kind teaching of Mr. Foss, received baptism, and entered the Holy Church. If you inquire into the state of these ninety brethren—ten years ago they were given over to evil superstitions, serving false gods, and laying up for themselves the just wrath of Almighty God, and being overwhelmed in sin and uncleanness were purchasing to themselves eternal destruction ; but now, thanks be to God ! they have been made partakers of the love of the Saviour, and, looking up to the light of God, have learnt the way to escape from the wrath to come. And to whom, under God, is their knowledge and happiness due ? Surely they ought to thank the deep love of your honoured Society in pitying the sad condition of their poor benighted nation, and the patient training of your Missionary, Mr. Foss.

We, then, your Christian brethren, having thus received your great mercy, from this time forth, though we are only too conscious how far we fall short,

cannot forget that we have become, as it were, a city set on a hill, and as salt in the earth, and long to repay if it were but a thousandth part of your kindness.

We cannot express our sentiments fully in a letter, but we pray that through the Love of Christ and the Grace of God your revered Society may continue to prosper and extend its valuable work; and we also pray that Mr. Foss may be preserved to come again to our land in due season, and that we Christian brethren may thereby receive much consolation and be advanced in faith.

We beg you to continue to look kindly upon us the least of Christ's flock; and what, then, can exceed our happiness? We cannot hope to express rightly the thankfulness that is welling from our full hearts, but commend ourselves and our weak expressions of gratitude to your kind indulgence.

Signed on behalf of all the Members of the Episcopal Church of
Kobe, Japan.

MURAYAMA WASUKE,
TAKADA SÖKICHI,
HIRASE JUNZÖ, } *Church Committee.*

Mr. Foss proceeded to describe the rapidity of the recent movement in Japan towards Christianity, and spoke of his own particular Mission. He said that after thirteen years' work the conversions in the Episcopalian Mission numbered in 1879 but two, while now there are 1,200, of whom three or four hundred are connected with the Missions of the Society, the rest being the fruits of the labours of the C.M.S., or the American Episcopal Church. Mr. Foss spoke of the cordial co-operation that exists between the representatives of the three agencies of the Church.

He described a considerable part of his work as lying in the island of Awaji, which is of great importance on account of its situation in relation to the mainland. In this island there is the great advantage that Christian Missions are represented by one agency alone, viz., that of the Society.

Mr. Foss described some cases of great interest among the individual conversions; the case of a first convert in a place often having peculiar features. The first-fruits of Yura, in Awaji, was a man whose previous life had been one of exceptional coarseness, but on whom Christianity wrought a complete moral change. In Bانشū, on the mainland, the first convert was a man who had heard of the advantages Madagascar had derived from the introduction of Christianity, and was always anxious to buy books or obtain information about it. At length he found Mr. Foss, and was, after a satisfactory catechumenate, baptised at the age of seventy-one. He has since been the means of bringing eight other persons to Christianity.

Mr. Foss described the crowded meetings which are constantly being held to discuss Christianity, and the great stir occasioned by it and the growing interest in the subject.

In reply to questions, Mr. Foss described the attitude of the Greek (Russian) Mission as cordially friendly, and said that though the Christians were sometimes liable to injury from local persecution, the Government was favourable, and had sent notice to all local authorities that no one should be molested on account of his religion.

5. All the Candidates proposed at the meeting in May were elected into the Corporation. The following were proposed for election at the meeting in November:—

Rev. Geo. T. Hiffenan, Newport, Co. Tipperary; Ven. F. Hunt, Drumkilla, Mohill, Co. Leitrim; Rev. J. G. Digges, Clooncahir, Lough Rynn, Co. Leitrim; Rev. W. W. Flemyng, Coolfin House, Portlaw, Co. Waterford; Rev. Hill Wilson White, Wilson's Hospital, Multifarnham, Westmeath; Rev. G. R. Prynne, St. Peter's, Plymouth; John Cross Minet, Esq., Union Street, Luton, Beds.; Rev. Hugh Allan, Ravenstone Vicarage, Newport Pagnell; Rev. W. C. Barwis, Northallerton, York; Rev. T. J. Monson, Kirby Underdale, York; Rev. J. Stephenson, The Hollies, Malvern Link; Rev. W. A. Fenwick, St. German's, Cornwall; Rev. E. C. Hopper, Tokio, Japan; Rev. J. A. Warman, Boxford Rectory, Colchester; Major Barrington Foot, Valetta, Clarendon Road, Southsea.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

SEPTEMBER 1, 1886.

NORTH CHINA.

EXTRACT FROM A PRINTED LETTER FROM BISHOP SCOTT,
DATED PEKING, APRIL 1886.

READERS of the *London Times*, even though they may have no special interest, commercial or religious, in China, cannot fail to have been struck with the rapidly-increasing proportion of the paper occupied by the discussion of subjects directly or indirectly connected with this great Empire. And yet if this increase in the interest and importance attaching to Chinese matters were much more extensive and rapid than it is, the pressure of such questions as "Egypt," "Home Rule," or "Disestablishment" must, of course, make anything connected with China appear in the eyes of Englishmen at home of very small moment. To us out here, however, the indications of great and rapidly-accelerating changes are unmistakable, and very striking. Do not let me be misunderstood. Whatever surprise may be hidden for us in the counsels of God, it must be plainly said that the most thoughtful and observant of Missionaries do not find, what we all long to find, plain signs of a widespread movement towards the adoption of the Christian Faith. The work goes steadily on, slowly but surely making good its ground, and encroaching on fresh fields ;

but when we reflect that two hundred or three hundred years of Roman Catholic¹ labour have produced only one million² of professing Christians, while seventy years of work on the part of the Anglican and Protestant Churches have produced only twenty-five thousand of the same, we must feel that other agencies are needed to make ready the way. These agencies are plainly to be seen doing their work with a swiftness and power that often call to one's mind the solemn lines, "God moves in a mysterious way, His wonders to perform." Commerce, Diplomacy, War, Engineering and Medical Science—such are the forces which, it seems to us, God is using for accomplishing His great purposes towards this country. Some of them are amongst the recognised evils of life, some are plainly beneficent, some may be either hurtful or beneficial according as they are employed, but all alike subserve His will Who has declared, "I make peace, and create evil."

The telegraph is an accomplished fact, and the system is daily in course of extension. A large and powerfully-armed fleet is being constantly augmented. In Peking the time-honoured "Six Boards" have received an addition in the shape of an "Admiralty" Board, as it might be called. Large portions of the army and of the navy are alike under the continual supervision of experienced officers from Germany or England. Rich metallic mines in the province of Shantung are at length to be worked—this also under the supervision of Western experts. Already a short railway line of seven miles in extent is in constant use in connection with coal-mines in this province, and it seems certain that a very short time will elapse before this line is extended to the sea-coast, and the building of other lines is undertaken. In Tientsin, and in other parts of China, the highest Government officials liberally support hospitals established by medical men from Europe and America for the benefit of the suffering Chinese, and, in not a few instances, call in the "Barbarian" physician to minister healing to themselves or to the members of their households.

In the capital itself the oldest residents have been startled

(¹) Roman Missions in China date from the end of the thirteenth century: see Mosheim and Williams' "Middle Kingdom."

(²) The Catholic Register (Hong Kong) 1880 or '81 gave the following statistics of Roman Missions in China: 41 Bishops (all European), 664 European priests, and 559 native priests

by witnessing the employment of the soldiery in the excavation and renovation of the moats round the entire city—a distance of some twenty-five miles. This, though seemingly useless, is a work of very great magnitude; and it was performed with an ease, a certainty, and a dispatch which gave one a strong idea of the organising power of this people, their complete discipline, their readiness to initiate great works, and the force which they can bring to bear through their vast numbers. Now, again, they are employed in relaying with granite blocks, one foot or more in thickness, and six or eight feet long, the great pavements which extend under and around the large gates in the Tartar city.

Here, too, it is interesting to see the business-like way in which it is all done. Within the Imperial and the Forbidden cities also, I understand that very extensive repairs are being carried on, many thousands of workmen being engaged. In connection with this subject it is not a little interesting that the native population have serious misgivings. They relate how an aged man appeared in a vision to a former Emperor of this House—Tao-kwong (1821—1851) I think it was—and warned him against repairing Peking, in that with the renovation of the city would come the fall of the dynasty. The young Emperor is absent from the city, having gone in solemn state to pay a devotional visit to the tombs of his ancestors. The first part of the road along which he was to travel is built of stone; it is now exceedingly worn and out of repair, but before the Emperor sets out it is carefully plastered over with mud and lime, the stones being entirely concealed, and a perfectly smooth surface being secured for the hour. This road is some three or four feet above the level of the side roads, where carts ordinarily drive, and presents a most curious appearance, standing up, as it does, above the surrounding country; one is forcibly reminded of the Scripture figure. “Make straight in the desert a highway.” I believe the road continues to be elevated, and is equally carefully prepared throughout the whole distance, though not made on a substratum of stone beyond a point of thirteen or fourteen miles from the capital. It is said that in the procession the Viceroy of Chihli—Li-hung-chang—is to

ride in a foreign landau, drawn by four horses ; if this is the case, perhaps this may be regarded as the most radical of all the innovations here noticed. We are in hopes that the Empress may be impelled by curiosity to ride in it herself, and then the question of roads or no roads, or perhaps one should say, of good roads or bad ones, will be set at rest ; for she is reported to be an enterprising person, who would not be likely to be satisfied with Sedan chairs or Peking carts after tasting of such a luxury as the above.

But enough. Those who read the newspapers will not require to be told that, in such matters as the supply of war materials and the adoption of Western engineering contrivances, China is moving rapidly from her old standing-place. I have touched on the above facts, thinking that the mention of them by an eye-witness might help to give a reality to what has already been perused in the public prints. The tendency of all these changes is to increase very largely the intercourse, both commercial and political, between China and the nations of the West ; mutual prejudices will gradually diminish, and in time, no doubt, many more will evince a desire to know something of the religion which the powerful foreigner professes. English Churchmen are persuaded that God has given some peculiar blessings to their Church which make it, in spite of many shortcomings, more fitted than any other form of the Christian Religion to convert the world, and to *hold* the world when converted. We ought to be building up in Peking a powerful Mission, to which we may point when China begins to look around for a Religion, and which may serve as the centre of a large work radiating on all sides. Within the next four or five years we ought to have in working order in Peking—(1) a Christian Boys' School ; (2) a Christian Girls' School ; (3) a Training Establishment for Native Clergy ; (4) an Industrial School ; (5) a Printing Press ; (6) a Hospital. Of these, the first only is in existence at the present time. The others might be established without a very large outlay, but would require at least two more clergy, a doctor, and two ladies for teaching purposes. Thus Peking would become the centre for all branches of our work connected with the Chinese.

Chefoo, on the other hand, will be chiefly useful as the point where we may hope to exercise the most influence for good upon such of the foreign population of China as come within our reach. A high-class school for girls has just been commenced there by two ladies lately arrived from England, and, should this prove a success, it may be found expedient to try a similar scheme for boys. Chefoo, though never likely to be important commercially, may become so as a naval station, and is already, and has been for some years, a favourite resort for foreigners during the summer. The above considerations, coupled with the fact that the chief part of the residents are Churchpeople, make it necessary to have a chaplain stationed here, and we may hope ere long to have a permanent church in the settlement of Chefoo itself, in lieu of the large storehouse where the services are now held.

During the past winter we have had a Refuge for the Destitute open in Peking, and many poor people have found there a shelter and a bowl of rice at night throughout the bitter weather which prevails here. The expenses of this institution have been met entirely by the subscriptions of foreigners residing in Peking. If we had had a medical man attached to the Mission, we might have alleviated a great deal of suffering and saved several lives.

The two stations at Yung-Ching and Ho-Chien, in the neighbourhood of Peking, have taken a fresh departure, and a dozen or more of catechumens have been admitted quite lately by Mr. Sprent. In February four of our schoolboys were confirmed, and we have since commenced to teach them carpentering, that they may be able to earn their livelihood when they leave us.

Our present staff consists of four clergy and two lady-workers. Of these, one of the clergy and the two ladies are stationed in Chefoo; another of the clergy, Mr. Brereton, is now in England with his family, and the remaining two regard Peking as their headquarters, but spend much of their time in the country. From the beginning of January to the end of March I have been alone in Peking, assisted only by a native sub-deacon in the conduct of the Chinese services. We do not

find converts join us in the City of Peking, and therefore I am the more anxious to make a strong centre there, from which men may evangelise the districts surrounding our already existing country stations, where the work is more hopeful. I am also desirous of establishing another centre, far inland, at Tai-an-foo, the city at the foot of the Sacred Mountain in Shantung, where Mr. Greenwood spends a good part of every year: he is debarred from residing there permanently, because there is no one to remain with him, and a lengthened *solitary* residence amongst the Chinese is not to be thought of.

It has been plainly shown of late that the work in China is capable of inspiring deep interest in the hearts of men who love our Lord and long for the spread of His Kingdom. Men of position, culture, and means, have freely offered themselves and all that they have in order to "preach amongst the Gentiles the unsearchable riches of Christ." Some of these are men brought up in our own Church, but they have selected another channel than those countenanced by her rulers, and, some with the intention of forsaking the Church of England, and some with no such idea, have come out under the auspices of the China Inland Mission.

It is for Churchmen who appreciate the vast blessings of our Reformed yet Catholic Church, to help us to bear her reproach in these places where her feebleness is manifested, or rather to enable us to roll off that reproach, by coming forward with the same earnest zeal which characterises those noble spirits, and by giving themselves and all that they have to the service of God, in the ranks of their Church in China.





JAPAN.

BY THE REV. A. C. SHAW, MISSIONARY AT TOKYO.

CHRISTIANITY is exciting far more interest in the Japanese mind than has ever been the case hitherto. Prominent Japanese, who have no real faith in it as a revelation, are still urging its acceptance by the people as a moral lever needed to raise them from the depths of vice into which they are in danger of sinking, now that their old religious sanctions have passed away. And among the students, and indeed thoughtful of all classes, there is a great desire to learn what Christianity really means. As a good illustration of this earnestness, I will give you a short account of my last Missionary expedition. I went with my catechist, by special invitation, to preach at a school about fifty miles from Tokyo, in the village of Guzo. The school is a large one, being that of nine united villages or hamlets, lying in the little valleys that run up from the base of the mountains. We stayed at the house of the head master, and one of our party was put up at that of the chief magistrate, or local governor, of these villages. We, as usual, experienced all the kindness and hospitality which the very limited accommodation of a Japanese house permits—no beds, chairs, or tables, knives, forks, or spoons. A clean straw mat to sleep on, and a thick padded counterpane to keep you from the cold; a little brass basin, holding about a pint, to perform your ablutions, and a bowl of rice, with a tiny plate of vegetables, and two little sticks to carry everything to your mouth, is all you can expect in the best regulated family. But everything is accompanied with so much politeness and courtesy that one is willing to put up with the lack of much else. Our friend's household consisted of his father and mother, his wife, and two children—a shy little girl,

and a very friendly little boy, and two maid servants—probably relatives. The father was “inkyo,” that is, according to Japanese custom, having reached a certain age, he had retired from active life, and had given everything over into the hands of his son, so we saw little of him. Besides being the manager of the school, my host carried on the small farm which had belonged to his father—though I could see the old man still took a lively interest in what had been his life-long occupation. The population of the district is entirely agricultural, and it may be interesting to know that the land—like that, I believe, in all parts of Japan—is entirely in the hands of peasant proprietors, the Government being the great landlord. The holdings vary from one to five acres. The class of farm labourer, pure and simple, hardly exists. Many whose holdings are small naturally let out their spare time to the larger proprietors, but it is very rare to meet with any one who does not possess some land. The people, too, are well housed, and appear to live very comfortably. There are, indeed, growing complaints among the farmers of the yearly increasing burden of taxation, caused by the greatly increased public expenditure. But notwithstanding this, I think the Japanese farmer will compare very favourably with the same class in any part of the world. They are good farmers, the ground is highly cultivated—all by hand—and there is absolutely no waste land. It would of course be wrong to argue from this that the same system would answer, for instance, in England. Japan has always been a self-sufficing country, depending entirely upon itself for its food supply. Once throw open the country to the competition of great machine-worked farms, such as exist in America, and the system of hand labour and small holdings would inevitably be destroyed.

This, however, is rather a digression. These farmers, too, are thoughtful, inquiring people, and the day after our arrival they met together in large numbers in the chief hall of the Guzo school, to learn more about this new doctrine, of which they had in the past heard nothing but evil. The meeting began at two o'clock in the afternoon, and continued until nearly seven. There was another speaker besides myself, so

that we were able to relieve one another. The Japanese seem to demand an immense amount of talking to before they are satisfied. It is this which makes the country work very laborious. Night after night the meetings will last from seven o'clock until twelve or one. I confess I am not capable of such endurance, but I possess a treasure of a catechist, who never fails me on these occasions, and is able to talk continuously for—I should be afraid to say how many hours. From five o'clock onwards a sort of after-meeting was held, and questions of all sorts were asked and answered. It is very rarely that objections are made, and when they are, they are of a simple kind—unless, indeed, the objector be a youth from the capital, armed with the borrowed weapons of some European rationalist. Even then his objections seem to have little influence with the older heads, who look upon him as a youth anxious simply to air his newly-acquired learning. We considered our meeting very satisfactory; numbers stayed to the after-meeting, and many seemed deeply impressed. The head teacher of the school has since come all the way to Tokyo to ask for admission as a catechist, and several others are ready to be so admitted. One incident that greatly affected me was the fact that after the meeting was over the three coolies who had accompanied us on our journey came to me, and after stating that this was the first time they had ever heard Christianity taught, told me with great earnestness that they had been greatly comforted by what they had heard. “I have always been ashamed of my poverty,” said one. “Have looked upon it as a disgrace, and myself as one not fit to intrude into the company of better people. My life has been one of misery, without hope, and now I have learned that even I am loved by God, that Father of all, and that even for such as me His only Son came down and died; and the teaching is a great joy to me, and we are all anxious to become Christians, and to do all we can to spread the good news among our fellows.” I promised them that after further instruction they should be admitted as catechumens—and in fact they have since been admitted. We visited other villages further on for the first time, and found everywhere the same eagerness for Christian instruction, and I have little

doubt but that we shall in time gain numbers of converts among these little hamlets, and with God's blessing establish a Church community there.



MOUNT FUJI, JAPAN.

The country in this part is very beautiful. I went for a walk on the hills the morning after my arrival, and the view was almost unique. Before me lay the mountains, rising mass after mass, all their ruggedness softened by the delicate tints and

varied colouring of the early spring foliage, and beyond and towering above, and crowning all, rose Mount Fuji's perfect cone, still powdered with the winter snows. Behind me stretched the rich and fertile Yedo plain, its cultivated and well-wooded fields reminding one greatly of an English landscape. Below, almost at my feet, lay the deep blue of the Pacific, breaking in long lines of foam on the Odawara shore.

The general prospects of Missionary work are, I think, particularly bright. In our own Mission here in Tokyo, we have baptised already, since January, more than thirty converts—a greater increase than has ever taken place in our numbers so early in the year. And there is, too, a better spirit among the Christians—a greater desire to do something for themselves and for others. We have now in connection with our Mission five separate congregations—three in Tokyo, one in Yokohama, and one in the country. Some of course show more life than others, but none are at a standstill. The heathen, too, are calling out from all parts for instruction and help, but our Mission is so undermanned that it is impossible to listen to many of the appeals made to us. We need now at once for the great present necessity some earnest, able men, willing to devote themselves to this work of Christ. I say fearlessly, that in the history of Christianity there has never been a fairer opening for Missionary labour, nor one more manifestly prepared by the hand of God. Our Bishop has just arrived, full of earnestness and love, prepared to devote himself body and soul, and to supply what the Church here has hitherto so sorely needed—a true counsellor and head; but on all sides he is straitened by the want of men. New work cannot be undertaken—the old hardly held together—because the sons of the Church have no longer sufficient zeal and self-sacrifice to enable them to give up ease and society, and the prospect of advancement, for the sake of their Master's work.

The great danger to Christianity in the future arises, I think, from congregationalism run wild in the hands of the Japanese themselves. There are several able men among them who are working with all their power to bring about a union of all the Churches and sects on what they call a rationalistic basis—that

is, they wish to dispense with all dogmatic teaching, and found—to use their own words—a grand national Church, such as the world has not yet seen, free from all sectarian teaching and the crippling influence of creeds. And it is certain that all Churches not founded on an historic basis, and in which the teaching has not been very definite, will be drawn into this current and will lose their individuality. Foreigners and foreign influence are to be excluded, and the Church is to be entirely national. We can easily imagine the ultimate result of such a movement, but it will in the immediate future prove a terrible obstacle to true Church progress, appealing, as it does, to the great national virtue of patriotism, and to the newly-awakened sense of freedom. We, with our feeble resources and paucity of means, might well lose heart in the face of such a national movement did we fail to remember that the work is, after all, not our own but God's; and if we ourselves fail not, He will in His own good time so establish His Church in this land that all human opposition will be in vain, and the gates of Hell itself shall not prevail against it.





MAURITIUS.

A RETROSPECT.—BY THE REV. R. J. FRENCH.



THE other day I was present at a confirmation service held in St. Paul's Church, Port Louis, Mauritius. I must tell you that there are two Indian churches in Port Louis; one, St. Paul's, for the North Indian people, and the other, St. Mary's, for the South Indian people. They are both beautiful buildings, and much resorted to by the Indian people, who thus show they value the efforts that the Missionary Societies of our Church have here made on their behalf. St. Paul's is built of the dark, slate-coloured native granite, well cut and dressed, and crowned with a deep brown timbered roof. The dark tints of stone and wood combined cast a sombre hue on all and everything within the walls. Without, there may be glare and dust, but within there is a subdued light, suggestive of religious thought and worship, and quiet meditative devotion. Before the people came in there was an English look about things—a little too much so, I thought; for I, for one, do not wish to see everything English repeated abroad. I love variety; and like to see the people strike out in their own line of things. I like to see native art, though rude; native dress, though showy; native taste, though gaudy; and to hear native music, however much it may seem to my ears to torture and murder the gamut. But when we have done so much for these people, I suppose we cannot help being closely followed by them at first. But though the windows of the church came from England, they let in the light on Indian faces; and though there was an English harmonium, they were the ebon hands of an Indian that played it. I looked at the books, and the spiky Hindi letters showed that the people kept to their own language, and worshipped God in their own tongue. There were several pastors of Indian congregations there, and

they all seemed to be men of earnestness and general fitness for the pastoral office. Presently the Bishop came, looking worn and wan. I had seen him twenty-five years before in India,



PORT LOUIS, MAURITIUS.

endowed with a well-knit frame, strong and vigorous. He seemed then to me a man built for heavy work, and he has done it; and his powers are now overwrought and seem

exhausted, and he needs rest that they may come back to him. Most of the men I know in the Mission field in India are now touching that borderland that the great French poet says divides the old age of youth from the youth of old age. I was touched with the Bishop's presence, for my thoughts were carried back to our first meeting so long ago. I have heard people here say of late, "Why does he stay?" There are two questions always being asked about those engaged in Mission work. When a man sets out in the flush of health, many ask, "Why will he go?" and when his strength is brought down by work in the tropics, they ask us now, "Why will he stay?" This reminds me of an English mother who had two sons. When they grew up one was the cause of much anxiety to her, because he would go out to Africa as a Missionary. But it came to pass that the one who stayed at home and raised no misgivings in his mother's heart, and seemed to run no risk of danger, died, and he who went away and ventured something for the kingdom of heaven's sake, was spared. We should be thankful every time we see men offering their lives and talents in devotion to Christ. We should be glad every time we meet with men who have done more for Christ than we have done; for every such example should move us to do more than we do. Every effort made to plant the Church abroad should stir up those at home to do in a like spirit their equally difficult work of leading on Christians to more light and knowledge.

Another thought that struck me at the Bishop's departure, for he is forced to go away for a time to seek rest and health, is this, that all men who have done much in Mission work have stayed long at it. Such have made it a life-work. You see this especially in India. Bishop Royston can show a service of over thirty years. He has done much to develop Missionary work both in India and Mauritius. Our Mauritius S.P.G. Mission is much indebted to him. The Tamil and Telugoo Christians felt this, and have given him an address embodying their sentiments towards him, and thanks for what he has done for them. During Bishop Royston's episcopate of thirteen years in Mauritius three S.P.G. churches and four parsonages have been built; the Indian work has been greatly strengthened, the

native clergy increased, and the people, both North and South Indians, been made to feel that there is an Indian Church in their midst. He has done much the same to promote the Creole work, which is also aided by S.P.G.

In 1857 there was a small organisation formed to do something among the Indians of Mauritius. Now there is an Indian Church, with her own clergy and lay agency, not only to maintain true doctrine among Christians, but also to spread Christian truth among the heathen.

Thus the work of the Church goes on in spite of all changes of time. While men are wondering what may be coming on the earth, she, undismayed, carries her message of peace to the nations, and speaks of a kingdom not of this world.





ZENANA WORK.

BY THE REV. J. L. WYATT.

THE importance of Zenana work, from a Missionary point of view, cannot be well over-estimated. It is almost impossible to imagine the absurd notions that exist in the minds of Hindu ladies about Christianity. They have had no opportunity of hearing, at first hand, anything about it, and they believe with readiness the incredible stories which either suspicious husbands or hostile neighbours tell them about it. It is not a mere tale, but an actual fact, that Hindu ladies have warned their children against looking at, or touching, Christians, in the belief that contact with them will be attended with the most serious consequences. I am speaking from personal knowledge in saying that mothers have gone so far as to tell their little girls that if they touch Christians, all the symptoms arising from the sting of a scorpion will follow; the part touched will swell, and they will suffer intense pain. It is equally true, too, that many of them regard Christianity not as a religion but as a social system, on joining which all distinctions of caste and rank are ignored, intermarriage amongst all ranks is encouraged, eating of meat is enjoined, and the crowning act by which the would-be-Christian is for ever cut off from his family and his old associations is a rite which is called baptism, in which the recipient is made to drink the water in which cowhide has been steeped. These falsehoods and distortions of truth have been cunningly invented and detailed from time to time to the women to prevent them from being too inquisitive about the Christian religion, and they believe them for the simple reason that they have had no opportunities of either hearing or testing the truth for themselves.

Visiting the women in their Zenanas (women's apartments)

and talking to them face to face is the only method by which these falsehoods and absurd notions can be dissipated. Hindu men have opportunities of having their minds enlightened and of knowing the truth. They go abroad; they see the world; they hear of Christianity at the Mission schools, or in their offices; they read English literature, they meet Christians among their own countrymen; they may converse with European Missionaries or attend their lectures, or even, by the good Providence of God, they may be led to look in at a church as they pass by, and see for themselves their very "reasonable service." But Hindu women, what opportunities have they? The women of the higher classes are seldom seen outside their houses except at the temples, on festival days, or at bathing places before sunrise, and they have no opportunity of hearing anything of Christianity. They may not stop to listen with the crowd; they cannot be present at any public lectures, and the usages of Hindu society are such that there is very little social intercourse between the male and female portion of the households. It would be regarded as an unusual breach of manners for a husband to sit and converse with his wife on topics of interest, as is done among ourselves. An incident with which I am acquainted will serve to illustrate this. I baptised a highly respectable young man whose family was regarded as the head of his caste. On several occasions I urged upon him the duty of endeavouring to persuade his wife to become a Christian with him. He always listened to my advice patiently, and I am convinced he is most desirous that his wife should be a Christian, but he begged that I would send a Zenana teacher to his house to teach her; for, said he, "my mother-in-law is in the house, and it is against the usages of our caste for me to speak to my wife long enough to teach her anything. I may not do it." Visiting and teaching women in their own homes and teaching girls in the schools, are the only means by which the Gospel can be made known to the women of India.

The persons to be employed for this purpose are European ladies and native Christian women. These latter are the persons to visit the houses and carry on the daily teaching.

They know the language and the habits of Hindu society ; they can stand the climate, can visit at any time of the day, and they are not inconvenienced by the stifling atmosphere of a Hindu house. European ladies would not, except in a few rare cases, be able to do this. First of all, the language is a difficulty : but supposing this to be overcome, as it might be, and frequently is, to an extent sufficient to enable the European to carry on fairly well a simple conversation, there remain the more formidable difficulties of the climate and conditions of ordinary native houses, and it is, I think, hardly possible, except with the greatest caution, for a European lady to retain her health long under these conditions. To circumvent the difficulties caused thereby, ladies often go out early in the morning or in the afternoon to visit, but during the middle of the day, when the men are at their business or in their offices, and the Hindu lady is free from duties, the lady must ordinarily remain at home. The native teachers, on the other hand, can be ready at any time.

A very important work, however, remains for the European lady to do—a work which I think cannot be too strongly insisted upon as of even greater moment than the actual teaching in the houses—I mean the work of organisation and training of the Christian teachers ; the supervision of the work, and helping to maintain the spiritual life of the native Christian workers. It is usually regarded as an essential portion of the work of the European Missionary that he should train natives—clergy and laity—to do the work of the Church themselves. This, it seems to me, is what the European Zenana lady should aim at. Native women can work, but they cannot organise ; they can teach after a fashion, but if they are to teach well, they must be trained to do it. They must be instructed how to teach and what to teach ; they must also receive instruction themselves by means of classes. They require someone amongst them to whom they can go with confidence, to tell of their trials and difficulties, and from whom they can receive advice how to meet objections, or what advice to give under the special and peculiar circumstances that will often arise. More important still is it that they should have someone amongst them who can

help them in their spiritual life and prevent the little jealousies and bickerings to which human nature is liable, even amongst those who are working for God and for the souls of others, and to guard them from the temptations and dangers to which their calling peculiarly exposes them. Here, then, is a GREAT work for the European lady—a work of the highest importance in carrying on Zenana work efficiently. In addition to this, she would of course go daily, at convenient times, to supervise the work of the native workers; talk to those who are being taught, hear from them their ideas, find out their feelings about Christianity, and give, in each case, such advice as the circumstances called for.

There is another department of Zenana work which we have not yet entered upon in the South of India and which, I think, should be taken into consideration, and that is, Medical work among women and children. We all know the softening influences of suffering, and what feelings of gratitude and affection are called forth towards those who minister to us when in sorrow. In what better way can our Religion of Love be set forth than by following the example of our Blessed Lord Himself, who combined the work of healing human sickness and woe with His higher object of the Salvation of men's souls? All who have a knowledge of the homes of India tell us of the needless suffering, and often untimely death, of many who might have been saved with a little medical skill and nursing. Our Christian Biblewomen often tell us of sad cases with which they come in contact, and of the great influence for good which might be gained for Christianity in the town, if we had the power of helping the sick, who cannot leave their homes, and who would rather die than have the aid of a male physician. If the Zenana Missionary possessed a knowledge of medicine and were qualified to treat the diseases of women and children, I consider that a great door of usefulness might be opened. There might be the danger, doubtless, of the lady Missionary devoting too much of her time to the medical part of her work, and neglecting the directly spiritual part of it. This will greatly depend upon the Missionary zeal of the lady herself. Her work also might be regulated in such a way as to

minimise this danger to a great degree. In many towns there is already existing a Mission dispensary. In the town of Trichinopoly there is one under my own superintendence, with a qualified Hospital Assistant attached to it, who is paid by the S.P.G. In connection with such a dispensary as this, a lady Medical Missionary might do important work. She might let it be known through the Biblewomen that on two days in the week she would be ready to see any women or children who may come to her, and administer relief to them. She might have a Biblewoman with her always on such occasions, to talk or read to those who are waiting, with a view to following up any on whom an impression might seem to have been made. The lady Medical Missionary might train a small number of native women to work among their countrywomen, and she might carry on her work herself among the Hindu women in such a way as to be a great help in the spread of the knowledge of Christianity. She will be able to take a special interest in those houses the ladies of which are being taught by Christian women, and she will be able to introduce them to new houses where they were not received before. Everywhere she may kindle a kindly feeling towards Christianity and the Christian workers. We have an evidence which we cannot gainsay of the value which natives themselves put upon this work by the large amounts subscribed by natives to Lady Dufferin's fund. This fund will of course be administered on a purely secular basis. Ought the Church to be so slow to enter upon a work which has been lying before her for so long? She has ever *led* the way wherever good has to be done in any part of the world. Should she be backward here, where the good to be done is so plain? In these days, in which so many ladies qualify themselves for work in various callings, can none be found who would be willing to devote themselves to this noble work, if the necessity were fully laid before them? All Zenana work, whether purely evangelistic or medical, should of course be under the general superintendence and direction of the Missionary in charge of the particular district in which it is carried on. This is desirable on many grounds. First, because many questions from time to time arise which require the experience

of a priest to decide. Secondly, the work among the women is so intimately connected with the work among the men, that the two cannot be separated.

As an illustration of this, I may mention that frequently in the monthly meetings which I was accustomed to hold with the native clergy and other Mission workers in Trichinopoly, when the reports of their work were submitted to me, I was informed of special inquirers after the Truth on the part of men, and the trials they were experiencing from the women of their houses. It was my custom at once to request that one of the Bible-women, most suited for the purpose, should be directed to make a point of visiting those particular houses, and endeavouring to win over the minds of the women, and thus stop, or at any rate mitigate, the persecution. In a similar way I was informed if there were any houses in which the women showed a special interest in Christian teaching, and when this was the case, special efforts were made by our catechists in a quiet sort of way, without giving rise to suspicion, to induce the men of the household to attend our lectures, so that in the happy future it may come to pass that "all may be one in Christ."

As an instance of this, it may not be out of place for me to mention the following incident which occurred in Trichinopoly. It was my custom for some time to have a Bible Class for Hindu young men in my own house on Sunday afternoons. We always used to read the Bible together in the Vernacular, so that there should be no danger of its degenerating into an English lesson, and I explained to them the meaning of what we read, and we had many interesting discussions on the truths of Christianity. One of the young men who came regularly to the class was a policeman belonging to a good family in Trichinopoly. He became convinced of the truths of Christianity. He was afterwards transferred to another part of the district, where he found another young man who was also seeking after the truth, and whom he joined in the study of the Scriptures. In course of time he asked for baptism, and, after examining him, I arranged that he should come into Trichinopoly on a certain day for baptism, and for this purpose he obtained one day's leave from his superior officer. He walked in twenty miles to

the church for his baptism, but I waited for him in vain—he never came. One of his friends came to inform me that his family had received warning of what was to take place, and had seized him before he reached the church, and had locked him up in their house until his leave had expired, and then he was obliged to hurry off to his work. He did not give up his intentions, however, for shortly after this, when I was visiting some congregations in the neighbourhood of the place where his work lay, he came, and with a friend was baptised in the porch of the church, in the presence of a large congregation of heathens, the policeman receiving the name of Mâsillâmani. Some months after this he was transferred again to Trichinopoly, and had to live in his father's house, whereupon he was subjected to constant persecution for not rubbing on the sacred ashes, and for not worshipping the household gods. The parents, thinking to draw away their son for ever from the faith, arranged a marriage between him and the daughter of a kinsman of theirs in Trichinopoly.

While Mâsillâmani was revolving in his mind how to act in this new crisis, he heard that his bride-elect had learnt to read, so the novel idea (novel to a Hindu) occurred to him to write to her. He told her that he was a Christian, and he asked her whether she would oppose or join him in his religion after marriage. The girl received the letter, read it, and privately wrote a letter back to him, telling him that she had been taught by one of our Biblewomen, that she possessed a New Testament of her own, and that she was ready and willing to become a Christian. The girl's brother, with malicious curiosity, watched her writing in a little room near the kitchen, and knowing that she had been left to watch the cooking of the dinner, and longing to read what she was writing, ran in suddenly, saying, "The pot is boiling over!" The girl at once jumped up, forgot her dangerous letter, and ran into the kitchen; but on her return the letter was gone! The fury of the parents, however, soon discovered to the girl how her secret was known; and so loud were their complaints and so often repeated to every sympathising neighbour that came to hear, that by this very means did Mâsillâmani also come to know what he had wanted to,

know, namely, that the girl to whom they proposed to marry him was at heart a Christian.

The Biblewoman met with no enviable reception when she came the next day to give her accustomed lesson. She was told to be gone, and never to darken the doors again; but, notwithstanding this, she frequently looked in as she passed by, but was never allowed to enter. One day, however, she was greeted a little more cordially, and informed that a present of bright-coloured prints had been sent to the bride, and that they did not know how to cut out the garments or work them. Would she sew them? Of course she joyfully assented, and the needlework lessons were made the excuse for many words of encouragement and advice to the young girl to keep a good heart, and secretly to cling to her resolve to become a Christian when she was free. These events, however, delayed the marriage, and when I left Trichinopoly the parents of both parties were undecided what to do.

Thus it will be seen that the Zenana work and the work of the Missionary and his helpers are so interwoven with each other, that if they are to be productive of the results we hope for, it is desirable that they should go hand in hand, and be under the direction of the Missionary in charge of the district.

I will not dwell upon the subject of schools for Hindu girls in this paper, though it naturally forms an important branch of Mission work. In South India it is not so peculiarly the work of women as it appears to be in the North, and as Zenana work is. Men are allowed to teach in girls' schools, provided a woman is also employed, and no difficulty is experienced in the superintendence of them. I have dwelt, therefore, wholly upon Zenana work, as it appears to me that this branch has hitherto not received so much attention as it deserves, and its importance has not been so much insisted upon as it ought to have been.





MADAGASCAR.

LETTERS AND REPORTS FROM THE REV. F. A. GREGORY, REV. A. M. HEWLETT, AND MISS LAWRENCE.—TRANSLATION WORK.—CHURCH BUILDING.—THE NEW MISSION AT MAHANORO.

IN an interesting letter, heartily thanking the Society for the announcement of its recent grants, the Rev. F. A. Gregory speaks of such parts of the work as are connected with the important College of St. Paul's, Ambatohavanana, near the capital, of which he is the founder and the principal. He speaks first of the recent fruits of the printing-press. One of them is a thick book of 462 pages, a copy of which Mr. Gregory has sent to the Society. It is on Dogmatic Theology :—

“This I translated partly from ‘Harold Browne : On the Thirty-nine Articles,’ and partly from Sadler’s ‘Church Doctrine—Bible Truth.’ It consists of twenty-six of the Church Articles.”

Mr. Gregory modestly adds, “I have also translated ‘Pearson on the Creed,’ about half of which is printed,” and goes on to say :

“I have written a Commentary on St. John’s Gospel. This, however, requires revision, but I hope it will be printed in the course of time. Mr. Smith and I are working at an English-Malagasy Dictionary, but of course this will take a long time. A good Malagasy-English Dictionary was brought out about a year ago by Mr. Richardson of the L.M.S., and as the Malagasy are beginning to read English books, there is a great want of dictionaries. The present English-Malagasy is very poor.”

With such literary labours as these in addition to his duties at the College we might imagine that Mr. Gregory had exhausted subjects for report. He speaks, however, of other things, and we must quote further from his letter what he says about the progress being made in the new buildings for the College, and

also about the steps which are being taken to develop self-help in the native Church in Imerina, the central province :—

“You will be glad to hear that the library (and class-rooms) is getting on. Mr. Butterfield most kindly is once more *giving* us the plans. The building is six feet high, and I hope will be finished by St. Paul’s Day, (year 1888).

“You will have seen by the report of the Synod that we decided materially to diminish the portion of the grant spent in Imerina. Since April the new scheme has been in operation, and speaking for our churches round the College I do not think we have suffered. We are having an examination of all the schools in Imerina this month, and we shall be able to send you some statistics. Our chief difficulty in the future will be in finding salaries for natives from the College. We have decided to force the natives to pay one-twelfth of their teachers’ salaries, beginning with next April, and to raise this amount by one-twelfth each year. I feel very far from confident what the result will be, as the gift of giving has not been received by the Malagasy.”

From Antananarivo, the Rev. A. M. Hewlett writes on the 21st of June, reporting many details in connection with his work, several of them being of a particularly felicitous character :—

“It was my good fortune to have to open four new churches at the beginning of this year. The first on Saturday, January 16, was at Ambatomanjaka, three hours and a half south-east of the capital. Here on a hill-top some people who have been drawn to us have built what would be called a *room* rather than a *church* in England, chiefly at their own expense. I had baptised twelve children there on the Third Sunday in Advent, and the church being finished the people desired a Dedication Service. They had no help from us in money. The Sunday services are conducted by a sort of squire of the place, who is a kinsman of one of our best catechists trained at Ambatohavanana College. All I can do is to visit them occasionally on a week-day. There are at present no communicants there, except this one man, who sometimes comes up to town to receive the Holy Communion. The next Saturday, January 23rd, I opened a much larger and more seemly church at Ankadiefajoro, two hours and a half to the north-east. There were thirty-four communicants at this service, gathered from the surrounding villages. In February again I was in Vorsizoryo, and on the 22nd opened a church at Bemasoardro, a small village which came to us for help when the French priests left the country, and seems to intend to remain with us still. On St. Matthias’s Day, again, we opened a fine new church at Ampahimanga, where we have had a church for six or seven years. There were about forty communicants. For the building of all these churches we are indebted a good deal to the skill of Mr. McMahon, who planned and superintended the building of at least three of them before he left the capital. A good share of the labour was done by the people, and the rest supplied by the generosity of friends. The two at

Ankadiefajoro and Ampahimanga are dedicated to St. Matthew and St. Matthias respectively, and are properly fitted with a Holy Table, &c. The other two are at present more of the nature of a synagogue or room for prayers and preaching. They all present a favourable comparison with the buildings erected for churches some eight or ten years ago. From January 1st up till last Sunday I had the happiness of baptising twenty-seven persons, of whom eleven were adults. Last Sunday, being the Feast of Pentecost, my wife presented, as usual on that day, the pupils in her infant-school not yet baptised. The number this year was thirty-four. I baptised them, with the kind help of the Rev. E. O. McMahon, who is staying with us for school examinations. This makes the total this year up to sixty-one."

Mr. Hewlett adds many encouraging points connected with several branches of the work :—

"We started a Sunday School on the First Sunday in Lent, and it seems a very happy undertaking. About 130 to 160 children are present, and we are helped by thirteen volunteer native teachers. I continue to assist Mr. Kestell-Cornish in the High School, as I did Mr. McMahon formerly. My work there has been six or seven hours in each week, except when I had the fever. I also give Scripture lessons in the boys' and infants' schools each week. The Church music goes on well, though I cannot give it so much time as I should like. We have some new and very successful translations of English hymns. The special services on Wednesdays, Thursdays, and Fridays in Lent, in Holy Week, and on the Rogation Days have been observed as in past years.

"Beyond this one is able to cultivate the friendship of the people by a little visiting in their houses, receiving them here, and giving medicine in simple cases of sickness. But Antananarivo ought soon to be beyond the need of amateur doctors.

"Mr. McMahon gives a good report of the schools connected with the town church under my charge (*i.e.* Ambatomascina—or the temporary cathedral).

He also speaks of the books which have been issued from the printing-press, and in particular mentions the *Monthly Instructor* which it produces :—

"Mr. McMahon has just mentioned to me that such of the teachers in his district as are not allowed to preach in their churches, read this monthly paper in three sections (like the homily for Rogation Days) on three several Sundays in the month."

"Most of the Missionaries have helped in it and several natives. It arose out of a resolution of the Rev. J. Rafilibera's in the Synod."

A most important undertaking is referred to at the close of his report :—

"Lastly, a part of my work now is to read carefully the Malagasy New Testament with the Greek text used by our English Revisers, and send in

to the Rev. W. E. Cousins suggestions for the final Malagasy Revision. This is a most interesting work, and I hope we may be guided to bring it to a worthy conclusion."

Miss Lawrence, whose work in Madagascar is of such honourable record, went last year to open the Society's new Mission at Mahanoro, an important seaport town. Its great attraction was that it was absolutely virgin soil; the whole district had been previously quite unoccupied by any Missionary agency. In no small measure perhaps from this cause, the opening of the Mission has been singularly successful, and the labours of the Rev. G. H. Smith and Miss Lawrence have led to most encouraging results. Whether this happy state of things will continue is rendered more than doubtful by what Miss Lawrence says in her letter about the intentions of the Roman Catholics.

Mr. Smith is at present in England to be refreshed by a well-earned furlough. Miss Lawrence writes to tell of what has happened since he left in April last:—

"As you may suppose, the great blessing of peace is likely to open out a great extension of work if we are only able to undertake it.

"Last month I had a letter from the Governor of this place saying that His Excellency the Prime Minister had written saying that the Queen had heard of the school here and wished to thank me, and that a great gathering of the people was about to take place here, and one of the things to be considered was to persuade the people to send all their children to school, and begged that I would send for our teachers in the country to be present. The meeting was held in the court of the Battery on the 2nd of June; I don't know how many were present, but several hundreds. The Governor and officers addressed them, and said that as the Peace was now signed they were all to return to their homes instead of living in hiding as they had done for three years, and the reason given was that they might have their children educated, for the Queen had sent a letter to say that here were the teachers, and that all who refused to have their children taught about God, she would consider them as breaking the laws of their country. The Government officers are now visiting the villages around, and taking down the names of all who ought to be under instruction. One of the officers told me the other day that more than sixty girls had already been entered for my school, and that several boys had been entered for the boys' school, both for here and the three country schools. I am hastening on the building of a new room adjoining the present school, as the original school, 29 ft. by 27 ft., is far too small for our present numbers, there being over eighty in daily attendance, and in this heat packing is trying to one's energies. The Governor and his family are very friendly, and do all they can to get these poor people to see that education will benefit their children."

"So far the schools here have done very well, the catechists are very diligent; but there is no one to visit the country schools, and Malagasy teachers have not enough power to work long without visiting and keeping up. I go in the boys' school here very often, but the country schools are too far off for me to visit. I do so wish some medical Missionary could be sent to work here, as there is no doctor nearer than Tamatave, which takes as long to get at from here as the capital. There are numbers of cases here that require surgical help, but there is no one to attend to them. We have a large compound facing the sea, and plenty of room to spare for building a hospital if any one could be induced to come and work it. What I fear is that ere another six months we shall have a whole colony of Mon Père and the Jesuit sisters, and then there will be but little chance of doing anything. They are so abundantly supplied with money that wherever they take up work they distribute money in the markets and public places, and tell the poor ignorant people that it is the wish of the Queen that they should send their children to them; but if once we get them under our care they cannot be removed, as the Government will not allow children to remove from one school to another.

"I have a nice room finished for boarders, and have four in the house, and hope next month to take more. There are many waiting to come in, but I have had so much to do with the sick and the school that I could not look after them, but now that the building worry is over I hope to have a little more leisure. The trouble of beginning a new Mission is the wanting of everything, but I hope in time to be able to get furniture, such as desks, &c., for the schools, and also more school materials, such as slates, pencils, and copy-books, paper, &c.

"The Governor of Tamatave has written to ask me to return there as soon as possible, but I cannot leave this Mission in such a weak state, though I greatly prefer living at Tamatave, and am sorry to leave the people there who had become so friendly.

"I have written to Mr. Kestell-Cornish and the rest at the capital about the Mission here, but I fear they have no one that can be spared to come here. A visit occasionally would do but little good, as the country districts especially want looking after and the whole work to be taken up with energy so as to secure it to the Church of England.

"In conclusion, do please bear in mind the untold blessing a Medical Mission would be to the people here, and although this work is as nothing in comparison to the wonderful work you are opening out in Burmah and elsewhere, yet let this dark place also come under your thoughtful care."





Notes of the Month.

FROM the eloquent Ramsden Sermon preached on Trinity Sunday at Oxford by the Rev. G. U. Pope, D.D., we must make two or three quotations. Speaking of the marvellous development of Missions in the present century, and describing the growth of the American, Colonial, and Missionary Church, he says :—

“That the Bible is translated and circulated in two hundred and seventy languages, and that twenty-three Missionary ships are employed in conveying Missionaries around the coasts and up the rivers of our colonial Empire, are astonishing facts, which enable us to realise the truth that the work which our Lord commanded His Church to do, and which has never quite stood still in any age of the Church, is being carried on with even increased energy in these latter days.”

After a glowing tribute to the memory of several great Missionaries, the preacher adds :—

“Who shall rightly estimate the value of this work in the world? On every shore, I venture to say that Missionaries have been fearless explorers, heralds of civilisation, guardians and friends of weaker races, educators of the young, students of the languages of every tribe, foremost in every good work.”

Appealing to Oxford to help in this great cause, Dr. Pope said :—

“I stand here as a witness. As the result of over forty years of Indian experiences, I declare that the influence of Missions in the East was never so much felt as now. I doubt whether there ever was so wise, so systematic, so thoughtful a conduct of our Missionary work as in the present. The calls are increasingly loud, the necessity daily becomes more urgent, the facilities are hourly increasing. Even the Government of British India but lately expressed its gratitude to the 600 Missionaries labouring in India.”

The sermon is printed, and is sold at the Society's office.

EARLY in September the Rev. W. Brereton is to leave England after furlough and return to his work at Peking, North China.

IN the same month the Rev. H. W. Adney Jones returns to his work in Madagascar.

ON October 13th the Rev. J. C. Whitley, the head of the Chota Nagpore Mission, leaves England, after a furlough saddened by severe bereavements, to return to his great work in that large field. May he be cheered and comforted in his labours!

THE Rev. H. McD. Courtney returns to his work in the diocese of Singapore in October.

IN thanking the Society for the renewal of its grant to his diocese, the Bishop of Singapore says:—

“The liberality of the Society is very highly appreciated here, and has been met by very considerable local efforts, an example of which is our new Mission School here, which is just getting completed at a cost of \$6,000.

“When the last mail left I had quite broken down with fever, with which I had been suddenly attacked during my visitation of the Saribus. But Archdeacon Mesney, at my request, wrote briefly to inform you of the sad loss the Mission has sustained by the death of our valued schoolmaster, Mr. Wood. He was ill for a week, but no one appears to have suspected that the case was a serious one till the morning of the day he died. Our own medical man was absent at an out-station.

“Mr. Wood has done good work in the Mission School. The standard of education among the Dyak and Chinese boys has been decidedly raised since he took charge in 1880.”

OUR Mission News” is the title of a monthly magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada. The first number, which was issued in July, has been sent to us. It has started very well indeed. We welcome it for its own sake, and

also as the official organ of the Missionary Society of the Church of the Province of Canada, to which we look for great things in the great cause.



Society's Income for 1886.

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

| January—July, 1886. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 17,126 | 4,233 | 1,775 | 23,134 | 49,895 |
| SPECIAL FUNDS | 6,609 | 200 | 3,480 | 10,289 | 11,813 |
| TOTALS | 23,735 | 4,433 | 5,255 | 33,423 | 61,708 |

B.—*Comparative Amount of Receipts for the General Fund at the end of July in five consecutive years.*

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|--|---------|---------|---------|---------|---------|
| Subscriptions, Donations, and Collec- tions } | £21,372 | £18,770 | £19,281 | £18,203 | £17,126 |
| Legacies | 4,085 | 3,803 | 6,057 | 12,491 | 4,233 |
| Dividends, Rents, &c. | 2,819 | 2,524 | 2,436 | 1,951 | 1,775 |
| TOTALS | 23,276 | 25,097 | 27,774 | 32,645 | 23,134 |



REPORTS RECEIVED.

Reports have been received from the Rev. T. Williams of the Diocese of *Lahore*; J. J. Priestley of *Bombay*; E. C. Hopper and A. Lloyd of *Japan*; C. Johnson and S. M. Samuelson of *Zululand*; W. A. Illing of *Maritzburg*; G. Mitchell of *Bloemfontein*; E. Paske Smith of *Saskatchewan*; C. Wood of *Newfoundland*, and R. Small of *New Westminster*.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

OCTOBER 1, 1886.

MADRAS.

MIDSUMMER REPORTS FROM THE REV. A. MARGÖSCHIS, REV. M. YESUDIAN, REV. V. ABRAHAM, REV. A. PICHAMUTTU, REV. D. JOSEPH, REV. S. THEOPHILUS, AND REV. S. G. YESUDIAN.—NAZARETH MISSION.—THE NORMAL TRAINING SCHOOL: THE DISPENSARY.—SECULAR EDUCATION IN INDIA.—RELIGIOUS STIR IN THE NATIVE MIND.—CASES OF INDIVIDUAL CONVERTS.—ACCESSION OF TWENTY FAMILIES AT MANALKUNDU: THE TEMPLE GIVEN TO THE MISSION.

WE have received some reports from this diocese for the year ending Midsummer last, chiefly from the native clergy in the Southern Missions. There are now no less than forty native clergymen working in the Society's Missions in this diocese, besides some eleven hundred and thirty lay agents.

From the Nazareth Mission, Tinnevely, we have full and interesting reports. The Rev. Arthur Margöschis is the Missionary in charge of it, and has the assistance of three native clergy in carrying on the work in its forty-four congregations.

The following is a summary of the state of the Mission :—

| | |
|----------------------------------|-------|
| Catechists and Readers | 5 |
| Teachers | 28 |
| Readers and Monitors | 24 |
| Total | 57 |
| Number of Schools | 33 |
| School Children | 1,287 |

One Female Normal Training Institution ; one High School ; one Boys' Middle School ; one Industrial School ; one Boys' and one Girls' Boarding School ; one Boys' and one Girls' Orphanage ; thirteen Boys' and three Girls' Day Schools ; and thirteen Mixed Schools.

| | |
|---|---------------|
| Number of Congregations | 44 |
| Baptised Persons | 5,230 |
| Communicants | 1,551 |
| Catechumens | 734 |
| Adults able to read | 1,482 |
| Amount of Native Contributions for the year | Rs. 2743.11.3 |

An interesting comparative statement is given of the state of the Mission ten years ago and now :—

“Ten years having elapsed since the present incumbent took charge of this Mission, it may not be unprofitable to make a retrospect, and whilst it must be acknowledged that much has been left undone that ought to have been done, yet that something has been attempted, something done, the following figures will show. ‘Non nobis Domine, non nobis ; sed Nomini tuo da gloriam.’

| Nazareth Mission, S.P.G. | 1876. | 1886. | Increase. |
|----------------------------------|-------|-------|-----------|
| Native Clergy | 4 | 3 | — 1 |
| Catechists, Readers, and Masters | 31 | 57 | 26 |
| Congregations | 26 | 44 | 18 |
| Baptised Persons | 3,809 | 5,230 | 1,421 |
| Communicants | 742 | 1,551 | 809 |
| Catechumens | 523 | 734 | 211 |
| Adults able to read | 827 | 1,482 | 655 |
| Schools | 18 | 33 | 15 |
| School Children | 881 | 1,287 | 406 |
| School Fees Rupees | 327 | 1,486 | 1,159 |
| Native Contributions | 1,912 | 2,743 | 831 |

“The principle of self-support amongst our congregations is no longer a theory, but has actually been put into practice and carried out. The first efforts for self-support were taken in January, 1884, when rules were laid

down in the District Church Council as to the proportion of the expenditure to be met by each and every congregation. Some congregations were required to pay the whole of their catechists' and schoolmasters' salaries, others three-fourths, others a half, and so on down to one-fourth, which was the minimum. For the first year not much was done, but now the scheme is in actual working order, and real progress is being made in several congregations. The idea is gradually taking root that the people must begin to help themselves and bear their own burdens, without looking to their mother, the Mission, for everything. To encourage the people to give freely, and in order that they may clearly understand the financial condition of their funds, two account books for each congregation are kept in which the monthly receipts and expenditure are entered. One of these account books is kept by the catechist of each congregation, and the other book by a member of the congregation selected by the communicants annually. Both account books are posted up, signed and submitted monthly to the priest in charge of the pastorate, and the abstract of each congregational account is submitted to the Chairman of the District Church Council for audit and signature, which abstract is exhibited monthly to each congregation. A weekly account of these offerings given in money and also of others given in the form of first-fruits, thankofferings, rice, &c., is put up in the churches.

"The returns show a decrease of 161 in the number of catechumens, and a *net* increase of fifty-nine baptised as compared with the previous year. The baptised would have been considerably more but for the ravages of cholera, the effects of a serious outbreak of which in some unsteady congregations are as often as not, not immediately apparent. Last year in the Nazareth circle alone, there were no less than 205 deaths from cholera and its concomitant diseases within a period of two months."

After describing many other departments of the work, Mr. Margöschis speaks of a very valuable institution, the St. John's Normal Training School for Girls :—

"There are twenty-four female pupils in this institution, to which is attached a Practising School with 138 children.

"Since the year 1878, girls have been prepared here for the Teachers' Certificate Examinations, and up to the present date, forty-five girls have passed the different Grade Examinations. In 1884 seven girls passed the Middle School Examination, three taking up English and one mathematics. Last year one girl passed this examination in English and Tamil, seven girls passed the Special Upper Primary Examination, and three girls were successful in the Higher Examination for Women. Six girls passed the School Management Examination, and twenty-one pupils were examined by the Government Inspectress of Schools for Normal certificates, and twenty were successful. The girls gained three prizes for needlework at the Exhibition of the National Indian Association last year. The annual examinations in scripture are held at Easter and prizes are awarded to

those who distinguish themselves. Forty-eight of the girls are communicants. The school was recognised by Government as a Normal Training Institution in 1885. A Kindergarten School has been commenced for infants, and the children are greatly interested in the various occupations.

"Fifteen girls will appear for the Special Upper Primary Examination this year, twelve will appear for the Middle School Examination, and one for the Higher Examination for Women. Three girls are reading for the Matriculation Examination of the Madras University. This is the only institution in the Madras Presidency with a High School department for educating native girls, and in which regular instruction is provided in the matriculation course of the University.

"The Normal School was inspected by the Government Inspectress of Schools on the 24th and 25th of February. The report of the inspection is too long to give *in extenso*, but it may be regarded as favourable. The following remarks were made by the inspecting officer in the returns :—

| | |
|--|-----------------------|
| English, Arithmetic, and Algebra | Very fair. |
| Geometry, History, Geography, Grammar, and Map-drawing | Fair. |
| Drawing, Needlework, Note-books, and Home Exercises | Very fair. |
| Dress, Discipline, Tone | Good. |
| Handwriting | Very fair, some good. |
| Kindergarten | Very fair. |

"The Deputy-Inspector examined the Practising School during the year, and out of eighty-seven children presented, eighty-three passed. He reported, 'singing and calisthenic exercises were very superior, as well as the native kummi and other gymnastic exercises. The results of the school were generally satisfactory.'"

The following remarks on the attitude of Hindus towards Christian Missions and secular education deserve careful attention :—

"Many thoughtful Hindus are alarmed at the present condition of society brought about by the purely secular educational policy of the Government. Students read Bain, Mill, and similar works, and their belief in Hinduism is destroyed, but no religion is given to them in its place, so that many of the rising generation call themselves Agnostics. An influential meeting was recently held in Madras, at which a judge of the High Court (a Hindu), and a number of native graduates were present to consider the following question : 'Is the present system of education complete or is it defective? If it is defective, what are the defects, and how may they be remedied?' It was declared that 'the doctrine of religious neutrality had come to be so worked as to exclude the inculcation of even broad and universal principles of morality and justice in all schools receiving state aid.'

"The meeting concluded with passing this resolution : 'In the opinion of this meeting it is necessary to make provision in the curriculum of studies in aided or unaided Hindu schools for moral and religious instruction.' When a judge of the Madras High Court and fifteen Hindu graduates in

medicine, arts, and law assemble together and pass a resolution such as that quoted above, surely it is time for the sons of England to listen to the call, and to 'come over and help us.'

"The extraordinary phase of the subject is that men who have received a liberal education, such as those who attended this meeting, can nevertheless persuade themselves that a religion which recognises infant marriages, virgin widowhood, widow immolation, the worship of demons and the lingam, and the reverence of such persons as Krishna, Kâli, and Siva, that such a religion is capable of *reforming* Hindu society and of satisfying a pure mind or an earnest inquirer in his search for truth. There is a zeal not according to knowledge, and the wisdom of this world is foolishness with God."

Dispensary work is thus reported on:—

"The total number of *new* cases treated during the year was 8,442, and the daily average attendance of sick was sixty-four. There was a serious outbreak of cholera in 1885, and in two months, in Nazareth alone, there were ninety-eight deaths from cholera and its sequelæ.

"There have been some conversions to Christianity which humanly speaking were traceable to the influence exercised by the dispensary, and especially in the case of two heathen boys who were baptised with the consent of their parents, and who soon after were called home."

From the reports of Mr. Margöschis' three native fellow-clergy we will now proceed to give some extracts. The first is from the Rev. M. Yesudian. After a detailed review of the state of his branch of the Mission, he gives the following account of recent efforts in the direction of self-support:—

"At the suggestion of the priest in charge, we have been working on a certain plan from the beginning of last year, so as to promote self-support in the district. According to this plan, a certain portion from the block grant is allotted to each congregation towards the salary of the general native agents employed in that congregation, and the other portion is made up from the village local resources, received by annual contributions, offerings, and results—grants of schools, &c.

"This system was introduced in the district from the 1st April, 1885, and we are glad to report that it has worked satisfactorily, though there has been a failure in a few backward congregations which did not quite come up to our expectations. According to this scheme, two of the congregations in my pastorate, viz., Mukupury and Jerusalem, are wholly supporting their catechists, schoolmasters, and mistresses, besides bearing all their church and school expenses. Two other congregations, Oyangudy and Pillyanmain, make up three-fourths of their expenditure, Agapaikulam and Vellamadam give half, Tylapuram, Mudalimoly, and Vellarikayoorany make up one-third, and the remaining poor and smaller congregations give one-fourth. In this way every congregation has to do something towards

its support. This system tends to promote the work of the districts in two ways. In the first place, it makes the village people take an interest in their church and school affairs; and secondly, it makes the Mission agents work up their schools and congregations with greater interest and effort. We are, however, very careful in adopting this plan not to make our Mission churches altogether congregational, lest by any means the discipline of the Church be interfered with, and the influence for good of our agents lost.

"The congregation at Agapaikulam was for some years in an unsettled state. The houses of Christians being intermixed with those of heathens, some of them were easily tempted in times of cholera and other epidemics, and drawn away to devil-worship from lack of steadiness in faith. The people, however, that remained with us, growing more and more zealous in faith, made up their minds to have a substantial church built in their village, as their old chapel, which had been erected when Mr. Cæmmerer was in charge, was going to ruin. They collected in their poverty about Rs. 500, and commenced the building by the permission of the priest in charge. But that sum being not sufficient to complete the work, the building was at a standstill for some months."

What the ordinary course of his work is Mr. Yesudian shows in the concluding words of his report:—

"With reference to my work in the district, I beg to state that as a general rule I visit all the villages of my pastorate once a month, unless I am detained by illness or some other urgent causes. I visit some of these villages twice, and even three or four times in the month, according to circumstances. When I visit any of these villages, I hold divine services at church, address the congregation, and examine classes for the holy communion or confirmation or baptism. I examine the school children also as time permits; I visit sick people, if there be any, and if I find any disorder in the congregation, I speak to the irregular people, and give them necessary advice or reproof, urging them to be regular in future. If there be heathen in the village, I go out with the catechist and preach in streets or from house to house. I hold monthly two celebrations at Mukupury (besides those on high festivals), one at Jerusalem and one at Tylapuram. In addition to these duties in the villages of my pastorate, I have some general work of the district as assistant to the priest in charge. I examine the Boarding Schools at Nazareth in Scripture, and give instruction according to his arrangement. I examine them also occasionally in secular subjects. I instruct every Saturday the first and second classes of the Mission agents of the district in Scripture subjects appointed for the annual examination, and assist him in the general management of the districts in anything I am called for. I go out also occasionally for evangelistic work to Alvar-Tirunagary, Tricaloor, Tenthirupathy, Kurangany, &c. Notwithstanding the several troubles and trials which we have experienced in our village congregations, I beg to confess that the whole work of the districts conducted by the priest in charge, in co-operation with

his native assistants, has been successful during the year under review ; and I pray that the Great Head of the Church may bestow more blessings upon our humble efforts for the glory of God and the saving of many souls."

Self-support also figures in the report of the Rev. V. Abraham, who says :—

"Out of the income from the congregation, and from the rice-field which they have given to the Church, we meet the sundry expenses of the church and pay the whole salary of the Mission agents. At first the people were afraid of this arrangement, but gradually they quite approved of it, and it is conducted regularly. As this is left to their responsibility, they have become courageous and interested in the matter."

A simple account of the life of an individual convert is not without some general interest :—

"There is a convert named ——— in the congregation of ——— who had two daughters and two sons. The two daughters married as heathens before their father became a Christian. The eldest son was unable to work, as he had withered hands. The other son, who was a young man and capable of doing work, died of cholera last year, and the heathens tried their utmost to turn the father from Christianity, but he was firm in his belief. And this year he again entered into new difficulties : his two sons-in-law, who had never become Christians, died of cholera, to his great sorrow ; but with all this he was not discouraged, but comforted himself and his two widowed daughters, and told them that their punishment was sent for a good end. He showed them their heathen errors, and advised them to be baptised and confirmed, and he induced them to become communicants. In this way he has gained his two daughters. He then found a new convert who was wavering in his belief, and made him a good Christian, giving his youngest daughter in marriage to him. The wedding-day he made a great feast to all the Mission agents who were near the place. He conducted the ceremony with prayer and thanksgiving. After decorating the church with flowers, &c., he went to decorate his marriage-house ; before dressing the bridegroom and bride, and before taking them to the church, he asked some of the Mission agents to pray every now and then. And also he did many other good things that day which were very striking to others. He often advises the heathen Brahmins, and clearly explains the plain truths he has been convinced of. He is now reconciled with his heathen villagers who had not been on good terms with him before. He gives the first fruits of his income to the Church, often attends the holy communion, and sets a very good example to others. May God bless him !"

Itinerating work, and its results, Mr. Abraham thus describes :—

"The agents in my pastorate and I go in two divisions to heathen villages, where, by singing or by reading some small tracts and handbills,

we attract the attention of the people. We give them some short address ; we go to Hindu festivals and preach the Gospel there. Some lay members of the congregation, taking with them some agents, go abroad advising the heathens to become Christians. In this way four of the heathens were converted to Christianity, and these also try to turn their heathen relatives to Christianity. Arrangements are made that this work may be continued regularly. Journals of evangelistic work made by every agent are read out in the Saturday meeting of the agents at Nazareth, and are entered in the books by the superintending Missionary ; and for the works of the members of the congregation, meetings are often held in their own places, in which they give accounts of their work, and they are encouraged to continue in the good work."

The Rev. A. Pichamuttu, the third native clergyman of the Nazareth Mission, in a very full report, mentions a loss much lamented in the Mission :—

"The death of one Samuel Rengeia Naidu, the first convert to the faith, deserves a particular consideration. He studied in the S.P.G. High School, and imbibed his early notions of Christianity from the evangelistic preachings of the late Rev. T. Brotherton, M.A., and the class lectures of the Christian teachers of the school from time to time. He was a private disciple for a long time, when I had the charge of the same school during the years 1876-8. He was an instrument in our hands to collect for us a little band of young men who were willing to become Christians, and at the same time could read for U.C. Examination. If I rightly remember, he was the first person baptised by the Rev. A. Margöschis after his ordination, in St. John's Church at Nazareth during the Easter service. The young man's example was followed by his brother, one Sathianatha Naidu, who is now a Missionary student in the Sullivan's Gardens College, Madras. These two brothers lived together, though disowned by their father, one of the rich and influential men of the town. The eldest brother was employed as a catechist at Malavi and Manalkundoo for some time, and after he was unfortunately bereaved of his wife and child by cholera in the year 1884, he gave up his Mission work and kept quiet at home, assisting his father in his domestic affairs, and still remaining an earnest Christian. A short time ago he was employed as a teacher in the S.P.G. School for the fourth standard class. All of a sudden he was attacked by fever, from which he was suffering violently for three days, and on the 20th ult. he departed this life, and was buried according to the Christian form of burial.

"We state his premature death with all regret, and feel sorry for his loss, as it goes against the interests and welfare of the infant Church in the town, which has already witnessed the death of one of our converts, Poovalingam Pillay, who was brought over to Nazareth when at the point of death, and buried in the cemetery according to our Christian, liturgical office. The premature deaths of these young men seem to give proofs to the bigoted Hindus that they were hated by their titular gods for forsaking the

religion of their ancestors and embracing another creed, and so fell victims to their fury. May the Holy Spirit of God correct these mistaken notions, and bring in more people to the flock of Jesus Christ ! ”

Fears and hopes succeed one another in the Mission field, and patient earnest faith gains its aim. The following is a very interesting case of unexpected success in a place where Missionary efforts have seemed singularly unpromising :—

“ For the last two years, since the death of one Moses, the schoolmaster, the congregation at Manalkundoo has not been satisfactory, owing to the frequent changes of Mission agents and want of proper management and attention on the part of the local agents. It has been very often visited by me, and evangelistic work has been conducted among the heathen population of the village. We have often felt very much discouraged at the failure of our efforts among the Christians and heathens of the same village, and many a time have we satisfied ourselves by only referring the whole matter to the Great Shepherd of the Church Catholic during the celebrations of the Holy Eucharist. I am glad, thank God, to state here that the congregation in the said village was increased by an accession of twenty families (seventy-three souls) of Painkars (weavers’ caste) from heathenism. These people came over in a group to the Rev. A. Margöschis and to myself, and expressed their wish to embrace Christianity. Accordingly they were, after some inquiry and investigation, received into the Church as ‘ hearers ’ after the evensong on Wednesday in Holy Week. Every convert had to make a promise before he was admitted into the Church. These new people willingly gave up to the Mission their heathen temple, about 150 years old, built at the cost of Rs. 500. This temple, in compliance with their wish, was pulled down the next morning by some sixteen men from Nazareth, as the new people seemed to take no active part in the work of demolishing their once favoured pagoda or shrine ; and the agents of destruction sent from Nazareth carried with them all the idol-gods of the temple, together with its apparatus, and laid them in the Missionary’s bungalow amongst the idols already brought from Udeyarkulam some years ago. In further attestation of their earnestness, they have made over to the Mission the site of the heathen temple.

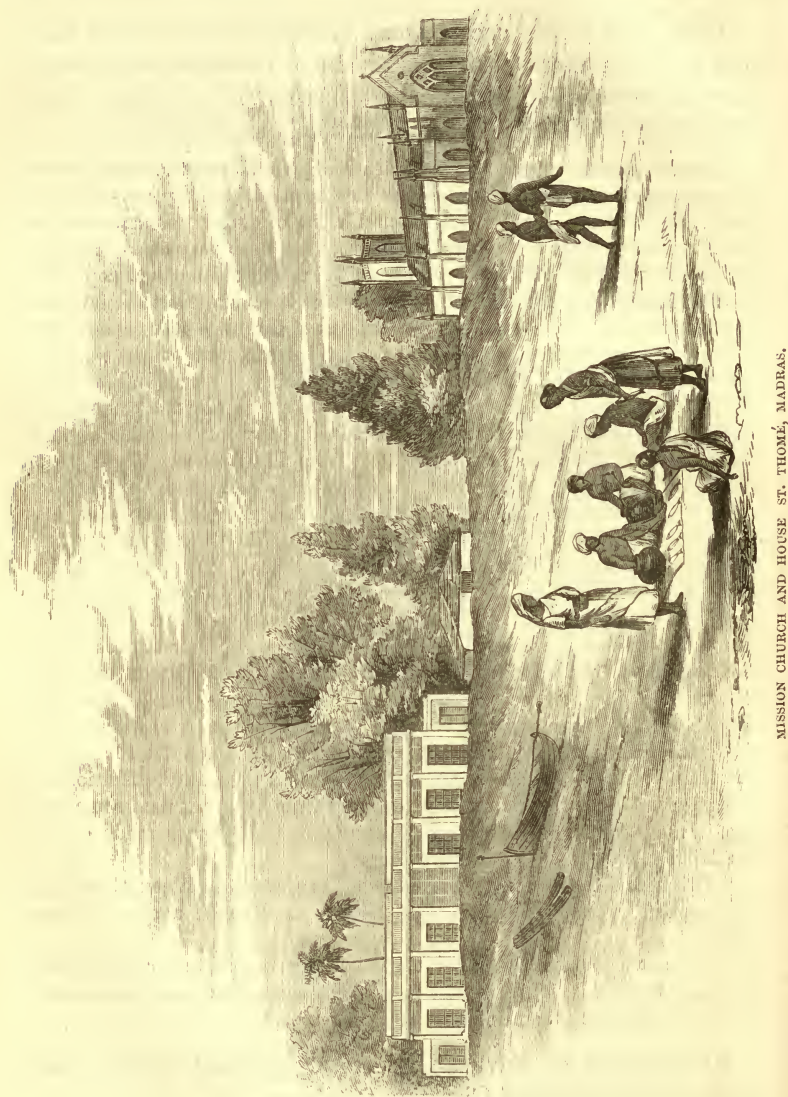
“ This accession seemed to remind us all in that Holy Week that Christ ‘ triumphed over principalities and powers, and made a show of them openly.’

“ The new converts are under Christian instruction, and are preparing for holy baptism. A school has been lately opened amongst them with a view to confirming them in their new profession.”

At Ranadee we have an interesting account of the steadfastness of an isolated Christian family :—

“ Here we have had an accession of a family of Palla caste (ploughing-race) from heathenism, consisting of three souls. A solitary Christian

with his family has been standing here a long time, steadfast in the faith, having braved all opposition from his class-people, and all other troubles



MISSION CHURCH AND HOUSE ST. THOMÉ, MADRAS.

and trials. He has been supplying the church with the required oil. He has provided some money for a church-gong. His very existence and

living is an interesting object of his heathen neighbours' consideration, and a living monument of the grace peculiar to the religion he has embraced."

We have valuable reports from the Rev. D. Pakyam, of Radhapuram, the Rev. G. Yesudian, of Pattakulam, the Rev. S. Davasahayam, of the Mudalur Mission, the Rev. M. Gnanakan of Christianagram, and the Rev. D. Joseph, of Pudukottai. Want of space, however, prevents our making extracts from them all. Mr. Joseph's remarks about the training of the Mission agents we do not like to pass over:—

"It is my humble experience, that the better the agents in a district, the better the state of the district and the people under their care. A good agent will make the people also good. 'When thou art converted, strengthen thy brethren,' said our Lord to St. Peter. An agent who understands the nature of the sacraments will also try to make the people understand the same. An agent who feels the love of Christ will preach a good sermon, and will make the people feel the same. If the agent's chief aim is to teach religion to the people, and not to be engaged in worldly disputes, the people will gradually give up their disputes. Those agents who are of a spiritual mind will never interfere in worldly matters, and they will advise the people to be as peaceable as possible with the heathen.

"Bearing this in mind (and every clergyman ought to bear it in mind), I try to make the agents better. The agents' meetings on Saturdays are always commenced with a short form of prayer. The order is as follows: (1) a hymn is sung; (2) a chapter is read in order by the agents; (3) the agents are asked to repeat the important passages by heart; (4) extempore prayer is offered by one of the agents. Then we go on with our usual work. Sometimes I give them addresses at the agents' meeting—I also advise them about reading the Bible and other religious and devotional books. I give them written sermons according to the order of the Christian year and season. They write these sermons out in their note-books for their own use, and then preach them in their congregations. There is also sermon exercise at the agents' meeting. Besides, one of the agents comes in weekly to the head-station with a written sermon already prepared, to be read at the special evening service on Friday. This is intended partly for the improvement of the agents themselves in preaching, and partly for the benefit of the station people. I also set papers on the subjects appointed for the Bishop's Prize Examination. Those agents, who once thought that it was difficult and tedious to act according to the order of the Prayer-book, are now more or less regular in keeping to the prescribed order."

From St. Thomé, Madras, the Rev. S. Theophilus reports on the Mission which is under the charge of the Rev. W. Relton.

A description of one of his native catechists will have an interest for our readers, as they have heard of him before :—

“I am allowed the services of Catechist Paul Ignatius Devadasan, who thirteen months ago was a preacher of the Hindu philosophy and religion, an account of whose conversion appeared in the September number of the *Mission Field*, last year. In continuation of which account I might here mention that he has up to this time continued to show himself to be a firm and faithful Christian. His earnestness and zeal have been in proportion to the knowledge he has attained of Christian truths. During the past year of his conversion he has devoted all his time to the study of the Scriptures and Christian theology. Ten months after his baptism he was examined by Rev. Messrs. S. Paul and V. David, who were appointed by the Venerable Archdeacon to examine him in the portions which had been prescribed for him after his conversion. The subjects were general Scripture history of the Old Testament up to the Babylonish captivity; New Testament history with Gospel of St. Luke in particular; Pearson *On the Creed*, and Butler's *Analogy*, Book I. I am glad to state that he did well, and I herein quote the words of the Madras Diocesan Committee who favoured me with a copy of their resolution in reference to his examination and his future work :—‘The Committee are glad to learn that the convert Paul Ignatius Devadasan passed so fair an examination, and they are willing that he should be employed as a catechist and special evangelist to the Hindus under the superintendence of the Rev. S. Theophilus, who will also be asked to direct him in a regular course of Christian theology.’ May the Holy Spirit which moved his heart towards the true Rock of Salvation make him a powerful instrument in bringing many an earnest soul under the influence and teaching of the same Holy Spirit !”

The following general remarks are to the same effect as what we quoted above from Mr. Margöschis, and what we learn from numerous sources of information. Surely, in spite of the greatness of the task of evangelising India, we may begin to take a sanguine view of the work as a whole, and need not miss the encouragement to be derived from the expressed opinion of many competent judges, besides Missionaries, that the leaven of the Gospel is leavening India indeed :—

“After a short experience in Madras, I made it a plan to see the Hindus in their houses, to inquire of their welfare, and in a friendly manner to ask them to hear for a few moments what I had to tell them. In this way I could more quietly lay the truth before them. Caste distinction is a powerful instrument in the hands of the evil one. He places it as a stumbling-block in the way of every inquirer. However, the prevalence of English education and the reflection of Western civilisation are beginning to enable the educated classes to understand the absurdities of caste.



HINDU TEMPLE, ST. THOMÉ, MADRAS.

Antipathy against Christianity is still strong, but, however, it is growing weaker year by year. The inconsistent behaviour of some Christians in general are a great impediment. Such examples are frequently quoted by the Hindus. One bad example appears more glaring than ten good ones. Nevertheless, every preacher of the Gospel who watches the phenomena of the present state of Hinduism, has a secret gratification in feeling convinced that the time of the triumph of the Gospel is not very far distant."

From St. Paul's, Vepery, Madras, the Rev. S. G. Yesudian has sent a very full and interesting report. We make only the following extracts from what he says about his evangelistic work; concluding with his remarks on the religious stir there is beneath the surface of Indian society, and the evidence of its reality in the novel attempts devised to counteract the influence of Christianity:—

"In addition to my pastoral work and Church duties, which fully demand my time, attention and strength, I have been also enabled by God's grace to do some evangelistic work. My method of conducting this work is by holding lyrical services for Hindus in different places. The following quotations from the local papers will show to some extent the nature of the work.

"At the request of the Rev. C. N. Bazely, the railway chaplain at Perambore, the Rev. S. G. Yesudian held an evangelistic lyrical service at Perambore on the evening of the 23rd instant. The Gransani Munsiff of the place kindly allowed the service to be held in the front verandah of his house, and kindly supplied the seats and the necessary requirements. Many of the friends and relatives of the Gransani Munsiff had been invited to attend the meeting, and the singing, accompanied by violins, attracted a large gathering. The Rev. C. N. Bazely came to the place at 7 P.M., and after half an hour, the Rev. S. G. Yesudian began his discourse. The audience was quite taken up with this novel method of preaching the Gospel to them, and one of them expressed his surprise at the various quotations repeated to them from their own poetical works, and said that the illustrations were unobjectionable. On hearing a Sanskrit mauthrum quoted by the preacher, a hearer, very likely a Brahmin, repeated the same, and said, 'Yes, it is quite right.' The rev. gentleman at the outset of his preaching was interrupted by questions raised by a learned Hindu who occupied a front seat, and the questions being adequately answered by the preacher, no further attempt was made to interrupt his preaching, and the audience most attentively listened till half-past eight, as if they had been captivated by the preacher. At the close of the service, the Rev. Mr. Bazely made a few remarks on the interesting and successful service of the evening; and in return a respectable young Hindu from the crowd approaching the preacher's table, expressed in the name of the audience his

thanks to the rev. gentleman for his earnest endeavours to promote their happiness, and requested to start a Mission and Mission Schools in the place, promising his hearty support towards the same.—*Madras Times*, June 26, 1885.

“An evangelistic lyrical service was conducted by the Rev. S. G. Yesudian of the S.P.G., at the Christian Anglo-Vernacular School, New Town, in the evening of the 2nd July [with the kind permission of Mr. Andrew, the manager of the above school. The subject of the lecture was ‘The Name of Jesus.’ Mr. Yesudian pointed out that the name of Jesus was not at all a new name to the Hindus. He quoted those names from the Rig Veda, meaning respectively saviour, light and the incarnate being quoted in accordance with the Holy Bible. In fact, the other names of the Deity now used by the Hindus, he said, are not to be found in their Vedas. He quoted several stanzas from Thoymanaswamy and Augustier, which clearly pointed out the attributes of the Saviour of the Bible. The authors, he said, had not heard the preaching of the European Missionaries, but Christianity had existed in India before the European Missionary invasion. The subject matter being greatly produced from their own Shastras, the Hindus present paid careful attention to his words. At the close of the meeting, Mr. Veeraragava Pilly, a respectable Hindu gentleman, presented Mr. Yesudian with the garland of flowers, and expressed a wish that many similar meetings would be held in larger halls where a great number of men could be comfortably seated. This is the first time we New Town people have heard such an interesting preaching. Mr. Yesudian himself being a singer did justice to the work he undertook to do that evening.’—*Madras Standard*, July 8, 1885.

“Several such meetings also have been held at Tannah Street, Pursewalkum, where the members of the local branch of the Brahmo Somaj have also their meeting house. They occasionally come and hear us, and hold preaching themselves, dissuading people from believing the divinity of Christ, and trying to instil into their minds there is no need for a mediator between God and man.

“The meeting we had in the outer verandah of the Pursewalkum Charity School on the evening of the 24th June, became noticeable in a singular way. As usual the lyrical service commenced at 6 P.M., and about seven, the crowd became great and excited. As the lad newly converted and baptised by us on Trinity Sunday was present with us, and another Mohammedan young man, convert of the Rev. M. G. Goldsmith, C.M.S., at present an inmate of the Gericke hostel, gave an address in Hindustanee at the meeting, a larger gathering of Hindus and Mohammedans who would not believe of any Mohammedan conversion came pressing upon us and began to insult the converts. My attempts to quieten the crowd had some effect, but when we closed the meeting with prayer at 8 P.M. we were not able to quit the premises, and we were obliged to seek for the assistance of two European sergeants and two native constables, who kindly escorted me and my assistants to my house, which is more than half a mile from the place of the meeting:

“Though visible and very successful results in the way of large accessions from heathenism are not witnessed, Christian believers and workmen have sufficient encouragement to be unwearied in their labours. We have proofs enough to show that our preachings, Church services, divine worship and prayers, and other Christian influences, have made great effect in the minds of the Hindus. Perhaps they are not conscious of this, or they would express their convictions. But we observe that throughout India there is a religious move. The progress and influences of the Christian religion have evidently aroused great jealousy in their minds and hearts. With the object of impeding, therefore, the progress of Christianity and diverting the minds of those who are touched by the truths of the Gospel, educated Hindus have framed new systems of religion, and are forming new religious associations : ‘Brahmo Somaj,’ ‘Revival of Aryanism,’ ‘Theosophy,’ ‘Propagation of True Religion,’ ‘Publication of Sceptic and Cynic Papers,’ and ‘Track’! What are these but sure proofs that the foundations of Hinduism are shaken ; faith in it lost ? and sad to say, while ready to embrace anything like novelty or in new garb or in disguise, they reject *the truth*. Being wide awake to the Christian influences of the present age, they seem to have found that the only way to cope with that religion is by imitating Christian preachers. They have open air and street preachings and prayer meetings. They hold what they call ‘divine services,’ preach sermons, have compiled prayer-books, publish catechisms, appoint and send Missionaries. They preach against idolatry, caste and sin, but the Word made flesh they reject. One cannot pitifully help thinking that now too that scene of Calvary, when the Jews and Romans round the cross railed at His divinity and cried, ‘If Thou be the Son of God,’ is repeated. May God in His mercy enlighten and turn the hearts of the present sceptics to see in Christ, and to exclaim with the centurion by the cross, ‘Truly this man was the Son of God.’”

Thus is the battle being waged in good earnest on both sides. The ultimate issue of the conflict is certain. The immediate, as well as final, results depend on what is beyond human control. But in a large degree successes or discouragements, rapid advance or faint-hearted delay, will be in proportion to the zeal of the Church to which is given the privilege of moving in the vanguard of the army of God.





ZULULAND.

REPORTS OF THE REV. JOEL JACKSON, MISSIONARY IN SWAZILAND, AND THE REV. S. M. SAMUELSON OF ST. PAUL'S.

WITH the month of March, writes the Rev. Joel Jackson, ends the hot season, and during the winter I shall hope to not only do more work, but to be stronger and be able to get about with comfort. Often during the summer I have been very unwell, and have lost all energy. The beginning of last month (February) I was again so bad from the heat that I thought it advisable to go to the high land for a change; so, accompanied by some boys and girls, Mrs. Jackson and myself took a trip up to Derby, and then on to Entombe, to see our old friends the German Missionaries there. During our journey the weather happened to be cloudy, and rain fell on several days, so the air was deliciously cool, and as a consequence appetite and health began to return. At Suneburg we called on the German Pastor, who took us to see his schools and new church. The latter is a strong brick edifice, with spire and bell, and is quite an ornament to the neighbourhood, and a credit to the German settlers who have built it. I think it was soon after my arrival in Zululand, now a little more than twenty years ago, that two Missionaries settled in that part. Some years after they were followed by a few colonists from their own country, who by thrift and hard work became comparatively rich. Others joined them and followed in their footsteps, and now nearly the whole country there for more than twenty miles is owned by them, and is dotted with nice homesteads, plantations, orchards, and cultivated land. Besides the Mission stations, there are now two distinct churches, each with its parish or district, having its own pastor. I have often had

occasion to refer to Suneburg as an illustration of what can be done by "praying and working." We returned home after three weeks, much benefited by the change.

I have several times been to see the Swazi king during the last three months. The first time I found him in trouble because all his wives had run away. At the great yearly dance in January they had not dressed and danced as he wished them, so he gathered all their finery together and made a great bonfire of it. He then took a whip and gave all a good thrashing. So they took their departure, and had each to pay a fine before they could return to the royal kraal.

The next time I was sent for in great haste to see one of them, who was supposed to be at the point of death. Great numbers of native doctors had been sent for, and all had failed to give relief, but had rather made her worse. I stayed one night, and left her next day apparently nearly well, to the king's astonishment.

I have tried to prevail upon him to make a civilised house, and give me one room, that I may stay a longer time there, leave medicines, and teach him how to use them. But it takes him a long time to make up his mind. He once made up his mind to send two of his boys to school, but he has not yet been able to muster enough courage to part with them. Had he done so I believe our work would have gone on apace. The crisis, however, seems approaching. Several have lately expressed a desire to become Christians; some have been frightened from their purpose, but one, a girl, a cousin of the king's, has been firm, and the matter will most likely be brought before the king and his chiefs. I have, however, prepared their minds for it, and I shall be very much disappointed if they do not give a favourable decision. The Lord reigneth, and our trust is in Him.

The Rev. S. M. Samuelson, Missionary at St. Paul's, reports at Midsummer that another Quarter has passed away quietly.

We have occasionally, he writes, heard disquieting rumours, but it has not affected us in the least. The Sunday services have been well attended by our Christians and surrounding

heathens, and my little schoolroom is now becoming too small to accommodate them. Since Easter Day last, when I baptised seven adults, I have worked steadily with my seven new catechumens and two inquirers.

I have also ten children in my day school, and ten adults in my night school, so I have plenty to do.

I have great anxiety about my people as they increase—where they are to obtain clothing for themselves and families. Owing to the unsettled state of the country, there is no work going on by which they can earn money, either here or in



ST. PAUL'S MISSION STATION, ZULULAND.

Natal. We earnestly wish that the country may soon be settled, one way or another.

This time I have not much to say about my preaching at the kraals, for the country about here is very rugged, the kraals are far apart, and I have no horse. However, on the 4th of May I went in my cart by a very circuitous road to Prince Usitegu's kraal, which is quite twenty miles from here. On the 5th I had a two hours' earnest conversation with Prince Usitegu and his people. They were very attentive, and when I had finished

he said that he liked religion very much, but his wives were a great bar against his becoming a Christian. I replied that I never preached on that subject, but as he had touched upon it I begged him to consider it, thinking on the Day of Judgment.

On the 6th, on my way to Etalaneni, I called on the gentlemen left in charge of KwaMagwaza by the Bishop, and found them doing well. On the 9th (Second Sunday after Easter) I had the pleasure of joining Robertson and Roach in the services at Etalaneni, and of preaching to a large congregation.

My last trip to the kraals was made on the 11th inst. I went in my cart twenty miles—road there is none—on a visit to my friend Somhlala and his people, who are living in the Biyela country, on the east side of the Imfule river. Somhlala is chief of that country, and brother to Umkosana, whom I visited some years before the Zulu-English War, and who fell in the battle at Isandhlwana. Somhlala and I have always been on good terms, and I wished much to impress upon him and his people the great necessity of “seeking the Lord while He may be found.”





SASKATCHEWAN.

LETTER FROM THE BISHOP, DATED JUNE 30TH.—THE CHURCH IN THE NEW SETTLEMENTS.—INDIAN WORK.—EMMANUEL COLLEGE.—A LETTER FROM THE GOVERNOR GENERAL OF CANADA.



AM now able to report that the Rev. R. Inkster has reached Calgary, and that the Rev. E. P. Smith is helping him to open the Indian Mission to the Surcees. We have had to manage everything by telegraph as the season is so far advanced, and Mr. Inkster must have his Mission house built before winter. I have paid over the whole of the Society's grant of £80 to Mr. Smith's credit.

The Rev. E. Matheson will leave this district for Lethbridge in about a fortnight. He will be succeeded at St. Andrew's and St. John's South Branch by Mr. John Massie, the Society's catechist here. Mr. Massie has been two years at Emmanuel College, and is twenty-two years of age. He will thus reach the canonical age for deacon's orders in one year from now. He will reside in the Mission at the South Branch—be licensed as "Missionary in charge"—conduct the services so far as the Church allows—conduct funeral services—visit the whole and sick regularly—keep a horse to enable him to do this effectively, and a journal that I may be satisfied he does so, and at the end of the year will (D.V.) be ordained deacon. The Sacraments will in the meantime be administered by one of the College staff from Prince Albert. I am going down to the Mission to explain all this to the people. It is only a year since the exigencies of our church work compelled me to move their former pastor, Rev. J. F. Pritchard, to Battleford, and now the removal of Rev. E. Matheson is sure to cause trouble unless I take every pains to prevent it.

Mr. Massie will be succeeded as catechist here by Mr. Charles Cunningham, the most talented student of Emmanuel College. At the close of last term he gained the Louise Scholarship of \$32 for Divinity subjects, and a special prize of \$10 for the Elements of Moral Philosophy and Logic. He is a candidate for Holy Orders.

Emmanuel College is rapidly becoming the mainstay of the diocese for the supply of clergy. Already *four* out of the six most important towns in the diocese are filled by men who received their training at the Institution, and who are all working to my entire satisfaction, while several less prominent posts are most worthily filled by its former students.

I send you enclosed the verbatim copy of a letter I received from His Excellency the Marquis of Lansdowne, Governor-General of Canada, relative to the work of the Indian Department of the College. I am at present making arrangements to extend this work by training not only Indian Missionaries, but also Indian teachers of common schools, and also Indians whose only destination is the work of *farming*—for the great object to be kept in view is to train the Indian population to become industrious and if possible intelligent farmers. You will see how thoroughly Her Majesty's Representative endorses the plan on which I am acting. The pupils are taught English "branches," and also the grammar and composition of their own language. The College has a laboratory, consisting of chemicals and apparatus brought out from England. Lectures are delivered every day and at least one experiment made at each lecture. The pupils thus become practically acquainted with the metallic and non-metallic elements and their combinations. This knowledge is then applied to agriculture. The students are taught how plants grow, what are the substances in the soil and atmosphere that form the food of plants, and how the different crops take up different substances from the soil, and different proportions of these substances, how the soil is then more or less exhausted—how therefore it must be replenished by manures. This leads to the chemical constituents of manures—then comes the all important question of the proper and intelligent treatment of ordinary farm manure, and the utterly

reckless way in which our settlers generally treat it. You see our aim is a very practical one. We wish to teach our Indians as well as others some easily understood elementary principles of chemistry, that applied to farming and especially to the homely question of properly dealing with farm manure, would be a source of wealth to the country. My long experience of North-West settlers convinces me that they largely transform what might easily be a source of agricultural wealth into a most prolific source of typhoid fever and other diseases.

The College has two hundred acres of the best farming land, and a part of it is under preparation for enabling us to give practical instruction under the guidance of a skilled gardener.

The Governor-General is to give prizes to the most successful Indian students, and, as you will see from his letter, he expresses a hearty desire to help me in carrying out the plan.

The Government are desirous to employ Indian youths as common schoolmasters for teaching Indian children, if they could be suitably trained. A few days ago I received a letter from the Indian Department asking me to nominate an Indian student for such a post. I was glad to be able to name one who is highly qualified, he having been for two years in training at Emmanuel College.

The Indian department of the College has thus a great sphere of usefulness opening up for it. The College gives the *education free*. What we want is the means of paying for the food and clothing of a much larger number than we have ever yet had. If the S.P.G. Committee would only make a special grant for the *board and clothing* of a few Indian youths, it would be an immense boon to the country, for the Indian question is the *burning* question of our great North-West, and the diocese of Saskatchewan is beyond all comparison *the* diocese where efforts are needed in behalf of the Indian population.

I may state that W. Potts, the Blackfoot student, who for two years was trained at Emmanuel College, at the joint expense of S.P.G. and some friends in Toronto, is now acting as interpreter in the Blackfoot country to a Missionary who is entirely supported by Canadian funds and who is labouring

among the Piegan Indians in the Alberta section of the diocese of Saskatchewan.

Will you allow me in conclusion to commend the Governor-General's letter to the kind attention of the Committee.

The following is His Excellency's letter:—

“GOVERNMENT HOUSE, OTTAWA,

“April 7th, 1886.

“MY DEAR LORD BISHOP,

“I have read with great pleasure and interest the letter which you have been good enough to address to Captain Streatfield, containing an account of the competition for my medal. It is very satisfactory to me to know that the students of Emmanuel College are ambitious of obtaining this slight distinction, and my satisfaction is not diminished by the knowledge that your son was the winner of the prize. I am glad too, to learn that an Indian lad was amongst those who *proxime accesserunt*.

“If by thus educating a few of the most intelligent Indian youths we could establish a real point of intellectual contact between ourselves and them, the gain would be immense. A small number of men thus educated and equipped with a practical knowledge of agriculture might in time leaven the whole mass. This Indian problem is full of difficulty and embarrassment, and we are bound in honour to spare no efforts to solve it.

“If I can help you in what you are attempting, I shall be very glad to do so.

“It occurs to me that a prize or prizes might be given for Indian competitors only. If you agree, pray tell me what shape such prizes should take.

“With best thanks and cordial wishes for the success of your good work,

“I am,

“My dear Lord Bishop,

“Yours sincerely,

Signed “LANSDOWNE.

“The Right Rev. the Lord Bishop of Saskatchewan.”





CALCUTTA.

MIDSUMMER REPORT OF THE REV. F. H. T. HÖPPNER,
MISSIONARY AT ROORKEE.

BEGINNING with the preaching at Hardwar, I must say that there were much fewer people this year than in former years. This I attribute partly to the railway. The railway to Roorkee and to Hardwar was opened on January 1st, 1886, and the people, or at least the greater number of them, were carried there by the railway. And whilst they formerly stayed there from five to ten days, and even a fortnight, they seemed now all to be in a great hurry to get away again, and many did not even stay for the principal bathing day. And whilst formerly there were in the ordinary fairs between 30,000 and 40,000 people, there were now never more at one and the same time than about 18,000 or 20,000 at the most. If this were a sign that idolatry is going to decline, then it would be a good sign. And partly it is so, no doubt; people lose their faith in the idol-worship and bathing in the Ganges, for they see very clearly—as the Missionaries point it constantly out to them—that their “Holy Mother Ganges” is no longer *invincible*, as they formerly thought she was, because she has yielded, and is daily yielding, to the *destructive operations* of the foreign engineer, and has, against her own free will, to issue her water into the canal instead of sending it down in its ordinary and original channel as she did all these many centuries.

Our work in the fair was nevertheless not less than in former years, but on the contrary I might say, for we had very large and good congregations who listened with immense interest to our preaching; and we had also very determined opponents who argued with all their might and zeal, and were in right

earnest to defend their cause and their gods. But they generally got the worst of it. One Brahmin also began to praise their gods: how powerful they were, and what mighty and heroic deeds they had done, and as an instance, he said, "Look at our Krishna who lifted up the mountain Gobardhan with his little finger!" But we paid him back in his own coin, and said, "What boasting is that? Look at your 'mighty' Mother Ganges, who is *all powerful* and much stronger than Krishna was, and yet, one of her Majesty the Empress of India's most insignificant and low servants, a 'red-turbaned' peon, who gets only five rupees salary a month, keeps her in control, and whenever it pleases him to shut the flood-gates, she has to pour all her water into the canal, and he thus lays her dry and bare that you can walk through her almost without wetting your shoes!" Such a reply he had, of course, not expected, it put him out completely—he had nothing more to say. This makes the common people think, for they see it daily before their eyes that it is so.

That the Word penetrates the heart we have seen again this year. A young man from the Punjab, about eighteen or nineteen years of age, listened with great attention to our preaching, and seemed to swallow every word. After a couple of days he made himself known to us as a member of an influential family at Amritsar in the Punjab. He related that last year he had listened to our preaching, and had become convinced of the truth of Christianity. On returning to his home, he had gone to the Rev. Mr. Bateman, of the C.M.S., at Amritsar, who had instructed him, and ultimately baptised and received him into the Church of Christ. About a month after his baptism, he had been into the bazaar to buy something, when his eldest brother had passed, who had made a rush at him and seized him, and had dragged him to his house and had kept him confined for two months. Afterwards they had written an agreement, which he was forced to sign, in which he promised that he would renounce Christianity, and that he would never become a Christian again, and if he did he would forfeit and lose 20,000 rupees of his property. After he had signed this document they had set him at liberty. They now wanted to

receive him into Hinduism again, and make him perform all their nonsense and penalties to cleanse him from all pollution he had sustained in becoming a Christian. He said he wished to escape, but did not know how, as they were watching him day and night; and even here, to Hardwar, they had given him a Brahmin to accompany and watch him. But he said he had no rest in his soul, and he could never become a Hindu again, for he fully believed that the Christian religion was the only true religion, and that Jesus was his Saviour. I asked him whether the Missionaries could not do anything for him. He answered "No," Mr. Bateman had told him that his brother had too great influence, and that he could do nothing. It appears that the young man is claimed and considered as a minor, and that therefore the law can do nothing. He was a very earnest young man, and very intelligent; he spoke English already very fluently. This case grieved us very much, but on the other hand it is a great encouragement to see what effect the Word has on the quiet listeners to the truth; and it shows that, sooner or later, the truth must prevail.

Here at Roorkee we were opposed in February and March by a shoe merchant of Delhi, who called himself a Moulvie, and who, being very sharp and sly, and fluent in speech, drew great audiences to listen to him. He used very abusive language against the Christians, but he would not stand arguments, because he did not know anything about the Koran—he only preached from the Bible, *i.e.* he abused it, taking out and reading such portions as Ezekiel xxiii., about the two women, Aholah and Aholibah, and ridiculing it, and St. John ii., Jesus making water into wine, and teaching people to become drunkards! But the people then soon found out that his object only was to make money, and so they began to drop off. His abusive language was too much for the people—they could not stand it. One day whilst I was preaching, a Hindu lad came hastily to me and said, "What man is that who preaches there?" "A great Moulvie," I replied. "He must be a very bad man," was his reply, "for he uses such bad language."

From here he went to Jawálapore and Hardwar, and began to preach against Christianity there too. But as many of the

Jawálapore people had heard him already here at Roorkee, they told him to go and have a discussion with our catechist, Bábù Samuel there, otherwise they would not hear him. Well, when he saw he could not escape, he had to submit, thinking no doubt that Samuel, being a native, he would easily overpower him ; but he had made a mistake, Samuel was more than a match for him. A day was appointed, and a discussion took place in the presence of at least 500 respectable Muhamedans and Hindus, and lasted two days, and was to have been continued for the third, but the Moulvie had no more ground to stand on ; he pleaded that he had to go into the District, and on his return he would take it up again. He did return after a fortnight, but only to leave Jawálapore altogether, and the people are convinced that Muhamedanism has no ground, and that Christianity is the true religion.

About the Orphanage we need only say that we are thankful that the boys have kept remarkably well ; except a few cases of fever and two or three old cases of enlargement of spleen, and one case of rheumatism, there has scarcely been any illness amongst them. And the boys are all happy in learning their school lessons and their different trades. Nearly a dozen of them are now preparing and being prepared for Confirmation, as the Bishop hopes to come in September.

Divine Service is appreciated by the Native Christian congregation ; the attendance is very good, especially in the forenoon services. May God bless the work furthermore. Amen.





Notes of the Month.

AT this time of year an additional appeal is usually made on behalf of the Society's funds in connection with the Harvest Thanksgivings. Grateful praise for the fruits of the earth, it is hoped, will find its fitting accompaniment in offerings to increase the harvest of God. That the Society's appeal is an urgent one is a plain fact which cannot be too strongly stated.

In the first place, the receipts during the current year are below the average of recent years. It is possible to lay too much stress on the Monthly Statements issued by the Treasurers, for the bulk of the Society's Income only reaches them at the close of the year. The amounts received during the earlier months of the year are not therefore very suitable for the purposes of comparison. At the same time, a considerable deficiency cannot but awaken grave anxiety, lest the months already past should be indicative (as so often happens) of the character of those yet remaining; or, at any rate, lest the amount lacking should not be made up before the year closes.

SHOULD such fears unhappily be realised, what could be more deplorable? In all parts of the world the Society's grants are incapable of diminution without, in almost every case, the gravest injury and mischief. And, on the other hand, increased help is called for with such strong reason, that its refusal would be a reproach to the Church of England.

WE hardly like to particularise any fields of work, as being most in need. The choice between them is the anxious task of the Committee which annually weighs their relative claims. But speaking broadly—there are colonies

such as North-West Canada, where rapid settlement strains the resources of the Society to the utmost ; there are new Mission fields among the heathen constantly offering opportunities, which will pass if not at once seized ; there are existing Missions, such as many in the Madras diocese, and Japan, where work already done demands that it should be vigorously followed up, and where a readiness, and even eagerness, to receive Christian instruction is manifested that is marvellous. Previous labours, and the indirect action of political and social changes, combined, we cannot doubt, with a spirit of movement beyond what is imparted by the external action of Divine providence, render the present time one of unrivalled importance in the history of Missions. To fail to be equal to it would be a failure injurious to a Church so lukewarm to the cause of its Lord as to be capable of the neglect, no less than to the Missions which it would leave unable to do the work lying ready to their hands.

FOR the sake of the spiritual life of the Church at home as much almost as for the urgent needs abroad, more—much more—should be done for the Missionary cause. The Society is charged with the work of carrying on the Missionary work of the Church of England, as representative of no section of it, but the whole, and as watching over the needs of Colonial and Missionary work in all parts of the world. As a matter of fact, more than eight thousand parishes give it some measure of support—and what is the result ? Can it be thought that with every imaginable excuse taken into account—badness of trade ; numerous appeals to charity ; the support given to other Missionary societies ; the needs of the Church at home ; or whatever may be alleged—that the sum of £78,000, as subscriptions, donations, and collections for the General Fund, is anything like what the Church of England should entrust to the Society for the extension of the Kingdom of Christ ? How great is the need for an increase of the Missionary spirit !

For the moment we must ask—and ask earnestly—for immediate help to make up the current year's income.

THE following joint letter has been issued by the Archbishops of Canterbury and York on the subject of the approaching season of Intercession for Foreign Missions :—

“We desire to express our anxiety that the season for general Intercession for Missions having been finally agreed upon with all the Churches of the Anglican Communion should be observed as widely and earnestly as possible in all our parishes.

“The time thus adopted for these supplications is some day of the week in which the Festival of Saint Andrew falls, with a preference for Saint Andrew’s Eve.

“There is a deep and just conviction that this Intercession has been answered by many marks of blessing, and especially in the raising up of men devoted to spread the knowledge of Christ.

“And since the spirit and force of the observance is greatly strengthened by the sense of unity throughout all the Churches of the world in communion with us, we hope that where it is possible the day chiefly recommended may be kept.

“The aspect of Missionary work is everywhere cheering. Hindrances daily lessen, and much progress has been made everywhere in spite of them. Every step of Mission progress is now felt, even by cold witnesses, to be a step in civilisation. We ought to pray for unitedness in the spirit with which all the work is done, and for fresh gifts of zeal and wisdom. The right development of native Churches grows every year a greater and more pressing question ; the maintenance of the primitive Churches of the East, whose very existence is imperilled by lack of education and of independence ; the keeping pace with the vast outspread of our own populations over new lands, and our relations with the great cultivated races of the old world, as well as our influence over uncivilised and semi-barbarous tribes, are all matters of fresh and increasing interest—matters in which we need the fullest Divine guidance as well as willingness and zeal.

“We ask the parochial clergy of both Provinces to give to their flocks the opportunity of united Intercession, and to bring before them the duty and blessing of advancing by prayer, by gifts, by

personal labour and mutual association, the kingdom of God on earth.

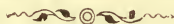
“EDW. CANTUAR.

“W. EBOR.”

IN the diocese of Colombo a Diocesan body, called “the Church Assembly,” met on Tuesday, July 6th, and on the following day resolved itself into a Synod, being the first Synod of the diocese.

The Bishop's Visitation and the Conference of Clergy took place on the morning of the 6th.

The Synod was composed of the Lord Bishop as Chairman, all the licensed clergy of the diocese, and lay representatives. The attendance was remarkable. Forty-four clergy were present, only eight being absent, all of whom were detained by illness or like urgent cause, while of the 120 lay representatives 114 were present.



Society's Income for 1886.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

| January—August, 1886. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 18,435 | 4,903 | 2,153 | 25,491 | 59,543 |
| SPECIAL FUNDS | 7,013 | 200 | 3,648 | 10,861 | 13,041 |
| TOTALS . . | 25,448 | 5,103 | 5,801 | 36,352 | 72,584 |

B.—Comparative Amount of Receipts for the General Fund at the end of August in five consecutive years.

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|--|---------|---------|---------|---------|---------|
| Subscriptions, Donations, and Collec- tions } | £23,291 | £20,876 | £21,053 | £19,797 | £18,435 |
| Legacies | 4,099 | 5,313 | 6,157 | 14,059 | 4,903 |
| Dividends, Rents, &c. | 2,839 | 2,606 | 2,849 | 2,261 | 2,153 |
| TOTALS | 30,229 | 28,795 | 30,059 | 36,117 | 25,491 |



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

NOVEMBER 1, 1886.

JAPAN.

LETTER FROM BISHOP BICKERSTETH.—THE PRESENT OPPORTUNITY.—MIDSUMMER REPORT FROM THE REV. A. LLOYD.

BISHOP BICKERSTETH, in a letter referring to many details of administration, strongly urges an immediate increase of the Society's Missionary workers in Japan, and in doing so makes a statement which confirms what is stated in all our communications from that country, and was enlarged upon in a paper by the Rev. A. C. Shaw, which was printed in the September *Mission Field*.

The Bishop says: "Every competent witness tells me that it is *now, if ever*, that the work of the Christianization of Japan by the Church of England must be carried on."

In August we stated that there were some vacancies on the Society's staff in Japan, and it is not improbable that all these will be filled up by suitable Missionaries shortly.

In addition to these the Bishop has, after careful consideration, decided to locate at Tokyo the Missionary brotherhood which he proposes to establish in Japan. Last spring the Society voted £600 to forward this project.

In the reports of the Rev. A. Lloyd, of Tokyo, there is always much interesting matter. It will be remembered that while carrying on the work by various means, Mr. Lloyd has thrown great energy into education, and has largely extended his influence by teaching in Japanese schools of high standing. A few months ago, as we noted in June, the Japanese Admiralty offered him the Professorship of English at the Naval Medical College. The opportunity presented by this position is considered a large one, and the Bishop has fully approved of Mr. Lloyd's accepting it. Apart from the general advantages of the work, it will prove of primary advantage to the Mission, and enable other work to be undertaken.

Mr. Lloyd thus reports at Midsummer on the three months preceding :—

“I. I am now teaching regularly at the Naval Paymaster and Naval Medical Schools. One or two of the students have spoken to me about Christianity, and one has given in his name for Baptism, but it is almost too early to speak about results or even prospects. I don't profess to do any direct Christian teaching : I am merely trying to show how excellently S.P.G. Missionaries can do their duty, hoping to commend my religion by the way I do my duty.

“II. At Fukuzawa's School I still give one hour's work every day. James Chappell teaches four hours a day, and Mr. Hopper gives two hours. Besides this, once a fortnight I give a Sunday School in the Boys' Department. I have no news to report here. I have several inquirers, but no fruit or results upon which I can lay my fingers.

“III. At Kyôbashi Mr. Tanaka is working with considerable energy, and we are able to make our scholastic and evangelistic supplement Mr. Hopper's evangelistic and pastoral work. On Whitsun Day three of Tanaka's scholars were baptised by Hopper, and there are some seven more catechumens out of the school. Miss Summers, an English young lady, teaches every day ; besides this, Mr. Hopper gives two hours a week. My work here consists of a preaching service, with Litany, in Kyôbashi Church every Sunday afternoon, followed by a Sunday

School in the school, and a Bible Class every Wednesday. Here I always use an interpreter. Mr. Shimada interprets for me in church, and Mr. Tanaka in school. As I said before, the rest of the work in connection with Kyôbashi is under Mr. Hopper.

“IV. *Shirokane*.—This school is under the superintendence of Kimura, and James Chappell gives him help on week days and a Bible Class on Sunday afternoon. The numbers of the school are small, but four of them were baptised on Whitsun Day, and there are four more catechumens. Of the four baptized, three are village schoolmasters. Two of these—*Naito* and *Imamura*—have commenced from the date of their baptism to teach their scholars in their own villages according to their knowledge; and the case of a third teacher—*Saito*—is still more encouraging. He and Kimura between them have induced the authorities of the village of Meguro, where Saito is schoolmaster, to hand over that school entirely to us. Thanks to the kind help of the Bishop, we hope to be able to undertake this work, and from next quarter to be able to say that we have a village Church school. I ought to add that the villagers themselves are going to contribute to the support of the school.

“V. Besides these schools, James Chappell is giving instruction in two other schools in the town—the *Kiô Sei Gakko* and the *Tokyo Municipal School*. The latter being a Government school, will, I hope, be of a more permanent character. He gives no religious teaching in these.

“You will see, from what I have said, that we have got a foothold in about eleven schools. Please God, we mean to keep the ‘Missionary Glue-Pot’ hard at work.

“Now we only want one or two more men of the right sort to extend operations very considerably.”





REWARI.

REPORT OF THE REV. T. WILLIAMS, FOR THE QUARTER
ENDING AT MIDSUMMER. — HISSAR. — WORK AMONG
MOHAMMEDANS.

MY last quarter's report was written at Hissar, but contained no account of my work there, as it closed with an account of my visit to Hansi, from which I had just come. At Hissar I found what is called an English Middle School. Our school (I mean by "our," not a Mission, but a Government school, which I regard as much "ours" as if managed and paid for solely by the Mission) at Rewari teaches up to the University Entrance Examination. This at Hissar is one step lower, and so is that at Sirsa, and one at Bhiwari; and so too formerly was there a similar one at Hansi, but it has lost a grade. I congratulate myself, therefore, on having a district which is complete as a unit in the Government-educational system.

At Hissar, too, lives the School Inspector of the district, a very intelligent Brahman, and leader of the district reform movement, styling itself a branch of the Arya-Samaj, but marked by a good deal of independence, being, in fact, pretty much what the Inspector, Mr. G——, chooses to make it. He has a very zealous lieutenant in the second master of the school, a Baniya. Some one or other gives a lecture every Sunday, and when Mr. G—— gave me a list of the topics on which he had discoursed during the last twelve months, I was much struck by their range and nature. Still, conversation with him impressed me with the feeling that it was all only so much vapourising. Conservatism is instinctive in a Brahman, and it was as strong in Mr. G——, in spite of his rôle as a reformer, as in any Brahman of the old school. At heart he was none the nearer to Christianity. Good must come out

of these reform movements eventually, but the Missionary's work, in its purely religious aspects, does not seem to benefit much by them.

As usual, our mornings were spent in visits to the surrounding villages, and the evenings in bazaar preaching in the town. It is the most Mohammedan place I have yet seen in my district. This I was prepared for, as it is a Mussulman foundation, having been built by Feroze Shah, Emperor of Delhi, in 1352. He was fond of the chase, and found that he could indulge himself nowhere so well as in the jungles about this locality; and to remedy its deficient water supply he caused to be dug what is called the Western Jumna Canal, which is still in use, and which proved a special boon to the caravans between Persia and Delhi, their route lying through Sirsa, Hissar, and Hansi. Hissar thus became, and is still, larger and more important than Sirsa or Hansi, although these, especially the former, are many centuries older.

One evening a kindly-faced old Mussulman occupied us some time with an address, in which were some of his own reminiscences of the Mutiny time, and also a very tolerant view of Christianity. So much so was this the case, that I could not help asking him whether he was not a Mussulman. He declared he was, but that he had seen so much of Saheb, who had won his profound respect, and especially of General Van Cortlandt, who had had most to do in recovering and settling the Hissar district, that he could not but speak well of Christianity; in fact, the old man went on to say that he approved of everything in that religion save and except the doctrine that Jesu Masih was Son of God. We had all of us—Hindus and Mussulmans, as well as ourselves—been listening, interested, to what he said. Upon his making this statement, I asked him to pause a while, and then declared—all on the *qui vive* to know why I had stopped him—that this and this only was the very thing that we believed in Jesu Masih for; that to ask us to put aside this doctrine would be to ask us to give up the very foundations of Christianity. It was curious, the effect of this statement upon the people. My two helpers—Abdul and Husain—seemed to share in the spell, which for a

little while seemed to rest upon all. In Hindu converts there is not this timid handling of the Divinity of our Lord. Amongst Mussulman converts, on the other hand, I have not unfrequently noticed a disposition to apologise for the doctrine, instead of boldly confessing it.

While at Hissar I had a curious adventure with a snake. In the old parsonage, where I had put up, as mentioned in my last report, is a bath-room in which is a built bath—a fixture therefore. Upon going for my morning's bath, before it was light, and neglecting to take a light, I trod upon what at first felt like a coiled-up rope, lying close beside the bath. Soon I felt that this rope, as it seemed to me, began moving beneath my tread. The thought then struck me it might be a snake. Leaping away I called and went for a light, and arming ourselves—Husain, Abdul, a servant, and myself—with sticks, upon returning we found a snake, which had left its former position by the bath, and was half gone beneath another door of the bath-room. Into this other room by another door we entered and killed the animal. We found it was a full-grown kerait, a very poisonous kind of snake. My foot had lain on it fully half a minute, yet was I not bitten. This incident has impressed the Mohammedans, who say that since Isa Masih promised that believers on Him should be unhurt by serpents, and since Christians seem as vulnerable as other people, it is plain that they cannot be true believers or that the promise is false.

Before the month of April was passed, I made my first visit to Sirsa, and was able to report the visit in May. In the hot weather a visit to Sirsa is a thing to be remembered. Happily the railway journey can be made by night. The cause of this great heat, which has given to the place a bad name, is the small yearly rainfall, and the general bareness of the surrounding country. A tract of territory close by goes by the name of Desert. But as a set-off against the heat, the place is found to be healthier than many others more blessed with vegetation.

To me the visits proved most interesting, for when I got there, I learnt that its name—Sirsa—is derived from the name of the river on whose banks it was built, and that this river is

none other than the very famous Saraswati, on whose banks the greater part of the Rig-Veda was composed. This river is mentioned oftener than any other in that famous old book. So that at Sirsa I was in the very Holy Land of the Aryas, on the very spot most probably where most of its hymns were composed. Now the river-bed is dried up, water lodging there only in heavy rains. The stream that used to pass under the old fort, now only an immense and shapeless mass of mud, went on through the territory now belonging to the Bikaner Raj and probably joined the Indus. The whole of this tract is little better than a desert in these days. Towards the Himalayas the bed is occupied by a perennial stream, which ceases many miles to the north-east of Sirsa. The causes of this tremendous change no one knows certainly. One time the country must have abounded in rank vegetation, for it evidently one time maintained a large population, as the heaps of *débris* here and there show. It may even now be possible to refertilise the district by irrigation canals. It is wonderful what yield there is wherever there is any water available. When I was there another watercourse parallel to some extent with the Saraswati, and called the Gagyar, was filled with water from the overflow of the great Sirhind Canal, away to the east.

While I found the people of Sirsa for the most part Hindus, the surrounding villages were chiefly Mohammedan—circumcised Rajputs. They retain much that is Hindu, but yet seem bigoted Mussulmans. My plan in a Mohammedan village is to get them to tell me when they became Mohammedans, and to work backwards and forwards from that. Ridiculously enough, some of them were quite ready to say they were Rajputs, and yet would have it that they were never anything else save Mussulmans. Some confessed they were Chauhans—the proudest Rajput tribe—some Puars, some Rahtos, and some Raiees. Fine fellows too they were for the most part, perhaps the best representatives of the Aryan race in India.

I have often left our preachings in and around Sirsa with a feeling of thankfulness for what we had been allowed to say and for the manner in which it was received. The Brahmins

are nowhere, so far as I have seen, thought so little of as in this district.

Of course they are met with here—as where in India are they not?—but in less numbers. The Rangads, *i.e.* Rajput Mussulmans, seem to have got rid of them from their villages, though they occasionally call for their services. In Sirsa itself they present a very sorry figure. This will partly account for the freedom with which an influential Baniya one evening at our preaching delivered himself. He went so far as, before all his fellow townsmen, to declare that Christianity was the true religion—that Isa Masih was the only true Avatar. I never saw him again, but was told that he had left for a few days.

My visits to Sirsa have been remarkable for the admissions made by Mohammedans. On the occasion of visiting Kunganpoor, a village apparently in the dry bed of the Saraswati, close by Sirsa, a Moulvee, who was, I afterwards learnt, the one held in most repute anywhere in Sirsa and its neighbourhood, confessed that the word “Mutawafiku” in the Koran, addressed to Isa Masih, meant that Allah told Him, “I will cause thee to die.” Now, no other Mohammedan that I had met with up to that time had ever acknowledged that, for the simple reason that in another part of the Koran it says expressly that Isa did not die, but that the Jews were deceived into putting to death some one else. I rejoiced, therefore, at having found an honest Moulvee at last.

Again, in the Sirsa bazaar, having been challenged for my proof that the Koran could not have come from heaven, I alleged the passages where it says that Jul Karnain went to where the sun sets and found that it sets in a well of mud. The Koran itself was put into their hands, and they were challenged as to whether what I had said was wrong or right. They replied that they would ask their learned men and then tell me. The next day I asked them for their report, and to my utter astonishment they confessed that what I had said was really so, and that it was *wrong*!! The tremendous effect of this confession they tried to obviate by naïvely adding—“What does one wrong thing matter, if all the rest be right”!!

This was indeed a red-letter day for me, for Sirsa, and

for the Mohammedans. It was the 26th of May—on a Wednesday. A confession like this, pressed home, destroys Mohammedanism.

I have but now returned from a short visit to *Hansi*. This is really my second visit there for preaching purposes. I was accompanied by the catechist Edward, Shouhvan and Husain having gone to Hissar. The villages we visited were peopled by Jats—men with fine physiques. To hear these men tell as to whom they believe God to be, is to make one think for a moment that much of what I had to do elsewhere was here already done. Here again were no Brahmans, and never had any evangelist visited these villages.

The Jats as a race are less subservient to Brahmans than any other I know. The Ahirs and Gujars, who are the Jats' neighbours, are by no means so independent. Again, I found that these men—I mean especially the headmen—had a good knowledge of what the Government and Englishmen really were. For instance, the headman of Puthee, the last village I was at, had a brother a non-commissioned officer. This officer had been far and wide about Hindustan, and had not failed to impart to his fellow villagers a knowledge of what he had seen. This was the reason given me for this headman being so intelligent, and for his non-regard for the village deities. Again, a man met us in the bazaar at Hansi, who supported all we said, and declared that he meant to join the Christians. This was said not so much owing to the force of our preaching, as to the fact that he had been to Suakim, Suez, and Aden with the Indian force. His contact with the Sahebs had left a kindly impression on him. No one has ever yet visited his own village of Sisae, five miles from Hansi.

My last Friday's preaching in the Hansi bazaar was marked by the native magistrate, a Kshattriya, coming, alighting from his horse, and standing amongst us for a considerable time.

This all I am most thankful for. It is not that my words are soft; they are far from that. Still, while my words are strong, the people see that I am moved by an earnest desire for their welfare, and so they take it all patiently, and even kindly.



THE BISHOP OF COLOMBO'S PASTORAL.

TO THE CLERGY AND LAITY OF THE DIOCESE OF COLOMBO,
A PASTORAL LETTER.

TRINCOMALEE, *August 9th*, 1886.

Reverend Brethren, and dear Brethren of the Laity,

I ADDRESS this letter to you with a thankful confidence that it will be received by you all with one mind and consent; that you will all welcome it, as the very call, for which you have been waiting, to hearty and united liberality. It arises out of the new sense of unity with which God's blessing on our Assembly and Synod has filled us. While our hearts are warm with the thankfulness of those days, it is my part to press home the appeal, which every one of us already recognises as coming to his conscience from God Himself; the appeal for open-handed and self-denying effort to maintain and increase the efficiency of our Church.

We have bound ourselves freshly to one another; we have agreed on rules which we trust will guide our growth and action as a Church on right principles: but we have still to rouse ourselves to give effect to all this by our contributions. The recognition of our corporate character and the insistence on the principles which hold us together, are vain and frivolous, unless we bestir ourselves, as individuals, and as congregations, to set forward our common purposes. Our thankfulness to Almighty God, that He has enabled us to organise ourselves for His service, cannot fail, if it is sincere, to be accompanied by organised action for His service. From our first Synod ought to date a vastly increased corporate offering to God.

At such conclusions, I am convinced, dear Brethren, you have all arrived. If I could state them well, you would say

that I spoke your own mind. May Almighty God give them living force in us all !

We are not at a loss for the objects to which our efforts have to be devoted. It is the very urgency of our corporate needs which under God's providence has brought home to us our membership of one body, and led us to equip ourselves for corporate action. The State support, which, with all its benefits, did somewhat put out of sight our dependence on ourselves and on one another, is now being rapidly withdrawn. A considerable portion of the whole Government contribution ceased on the 30th of June last, and the remainder will be gradually withdrawn, as present incumbents one after another vacate the offices they hold. With my own tenure of the Bishopric, the old provision for diocesan duties and organisation will be at an end. We are therefore face to face with urgent needs.

I am not inclined to exaggerate the change which the withdrawal of State support is making. It was only, after all, certain portions of our Church that depended on that aid. Some of our churches and congregations have long been self-supporting; some, I thank God, have supported themselves since necessity was laid upon them; many others have been aided hitherto by Church Societies, whose aid is not withdrawn. So that if it were possible—thank God, there is no danger of it—that all the work which has received Government aid should fall through, there would still remain no inconsiderable diocese.

I would not therefore exaggerate the crisis, as if our whole Church had rested on State aid. But while that is far from being the case, those churches and congregations which are directly affected are many, while all are in some degree affected indirectly. Nor can we expect—we cannot even wish—that such aid as Church Societies still supply to us from England should be continued for ever. The demand, which has been suddenly made on the State-aided congregations, will be and ought to be made, though gradually, on all congregations that are aided from without. Self-support must eventually be required of all, under whatever heading each may now be grouped. There is little to be gained, therefore, by distinguishing between

the congregations affected and those unaffected by disendowment. Disendowment has only laid peremptorily on some that call to self-support which will ultimately have to be met by all.

But further, what affects one affects all, since we are members one of another. The poverty of one member is a demand upon the rest. The richer congregations are bound—it is a necessary part of their service to God—to help the poorer. And it happens that among those who lose by the withdrawal of State aid are some of our poorest or least numerous congregations, those in out-stations;—the very congregations, in many cases, to whom ministrations can be least easily supplied. The necessity of these call unmistakeably for help from a common stock. In view of such cases, it cannot be held to be enough that each congregation should provide for itself. There must be a common fund. The right of each congregation to devote to its own purposes a large proportion of its means cannot be questioned; but that will not be enough. The richer must bear the burdens of the poorer by contributing to a common fund, out of which each should be helped, not in proportion to his contribution, but in proportion to his need.

Again, the future maintenance of the Bishopric, it is obvious, concerns all alike. So long as the Bishop was the Head of the Ecclesiastical Department, it might be held that he was primarily concerned with the subsidized churches and the State-aided clergy (though these have not, for a long time, formed much the larger part of his charge), but after my time at least the Bishop will have no connection with any one group of churches or clergy which he has not equally with the rest. A Bishopric Endowment Fund, therefore, as well as a general Clergy Fund, is necessarily one of the corporate purposes of the diocese.

Besides provision for the future, we have present tasks to fulfil, in aiding poor parishes, in education, in direct missionary work, in church building and so forth; besides the conduct of diocesan and synodical business, which itself involves some expenditure. With a view to such objects as these, the Standing Committee of the Synod proposes, I believe, to ask

contributions for a General Fund, side by side with Clergy and Bishopric Funds.

The exact shape which these funds will take and the method to be used for collecting them, it is not my present province to describe: my purpose in this letter is most earnestly and solemnly to press upon you the duty of responding very liberally to the appeal which the Standing Committee of the diocese is making. I would urge it on my reverend Brethren in the Ministry as an important part of their functions, to recommend this duty to their people. It must be in some degree the clergy's fault, if the need and the duty are not understood by the laity. Nor can we clergy, poor though most of us are, pass by, for our own part, the duty of setting an example, in this matter as in others. But still less may you, dear Brethren of the Laity, leave to us either the giving or the collecting or the administering of the diocesan funds. I would strongly press upon you the duty of taking part in local committees, or serving as local collectors or treasurers. The active exertions of many are required, if the work is to be thoroughly done. Let us not rest until there are none among us, however poor, who do not give something regularly to the corporate funds of the Church. Let us not be content until such means are at our disposal, as will enable us, as a diocese, not merely to maintain what exists, but vastly to extend our borders, and to witness well for Christ among the people of this land.

May Almighty God grant to us the joy of offering with a perfect heart willingly to the Lord; and may His Grace and Blessing rest on you all! Amen.

I remain, Reverend and dear Brethren,

Your faithful Servant in Christ,

R. S. COLOMBO.

The Synod of which the Bishop speaks and which we mentioned last month, although newly established on the withdrawal of State aid, has had predecessors. The first Synod of the diocese was held in September, 1865, under Bishop Claughton.



SINGAPORE.

NEW MISSION PREMISES AND SCHOOL-CHAPEL AT PENANG.— TRANSLATION WORK.



HE Rev. R. Balavendrum, Missionary at Penang in this diocese, describes two notable days in the history of the Mission—when the Mission premises were opened, and when the School-Chapel was dedicated :—

“April 15th, Thursday.—A memorable day for the Tamil Mission in Penang, as on that day the Mission premises were opened to occupy by the Missionary and his family, as hitherto they lived in a rented quarter for more than fifteen years ; on that day all the members of the Mission were invited to assemble, and there was a short service, with special Psalms, 91, 126, 127, and the Lesson (Deut., chap. xxviii. 1—15), and a short exhortation was given to the people. As the building itself is a proof that the Mission is somewhat established in this strange island for the benefit of Tamils, so the Christians ought to be grateful to God. Then a treat was given to all Christians, and all enjoyed it cordially.

“May 1st, SS. Philip and James's Day.—This day was another memorable event to the Tamil Mission of Penang. The school-chapel, which was newly built, was opened with the Divine Service. The chapel inside as well as the outside of the compound were well decorated with flowers, evergreens, flags, &c., the band playing while the clergy proceeded to the chapel, which was filled with Christians and school children, and the compound was crowded with Chinese, Hindus, and Mohammedans. Then a short service in Tamil was performed by the Missionary as follows :—the opening hymn on II. Chr. xi. 10, ‘Let thine ears,’ &c. ; the special Psalm, 84 ; the special lesson, Gen. xxviii. 10—18. Then the shortened service and selected collects for the occasion were read, with grace. Then the hymn, ‘The Church's one foundation’ was sung, immediately after which a short address was read to the Rev. Mr. Biggs by a member of the congregation, before the Benediction ; after which Mr. and Mrs. Biggs and a lady were asked to sit, and garlands of flowers were put on their necks, bangles of flowers were put in their hands, also bunches of flowers were given to each of them. Mr. Biggs cheerfully stood up in the midst of the assembly, and shortly replied to the addresses.”

The following is the Address by the Tamil congregation to

Mr. Biggs, which is of interest as showing a most desirable sympathy between European and Missionary Church work :—

“We, the members of the Tamil congregation of St. George’s Church, humbly beg to present this Address of our heartfelt gratitude to you on this occasion. Though you are a chaplain for Europeans at this station, yet you have a Missionary spirit in taking every step to promote the true path of Christ among other nations also.

“In order to perpetuate your successful exertions and indefatigable zeal towards the Tamil congregation, clearly manifested to us by this building as school-chapel to educate our children and to worship the God Almighty, a convenient and a comfortable house for our pastor, not only by us, but also would be felt by our future generations.

“We, together with our pastor, the Rev. R. Balavendrum, do therefore give you our heartfelt thanks for all the trouble and exertion you have kindly taken in giving these handsome buildings for our spiritual benefit, and the same heartfelt thanks we give for the pecuniary aid of the venerable S.P.G. and S.P.C.K., through the influence of our good Bishop of this diocese, and mostly to the benefactors and supporters of this Tamil Mission for the last fifteen years in Penang.

“We, the Tamil Christians, are the poorest of the community in Penang, and besides we are few in number. We are therefore unable to give you a token of our remembrance, except our sincere prayers ; and we earnestly solicit you to accept from us this Address as a memorial of this occasion.

“In conclusion, we earnestly pray that the blessing of God may rest on you, your respected and *much beloved partner*, and your children who are in England, and upon your neighbours, as well as the benefactors and supporters of this Mission ; and hope the same feeling will exist in order to establish this infant Mission firmly, and to prepare many souls for the Kingdom of God.”

From Singapore itself, the Rev. W. H. Gomes reports that efforts are being made to build a house for the Bishop there. His lordship’s headquarters are in Sarawak, but it is said to be most desirable for him to have a house in Singapore.

Mr. Gomes has to tell of some progress in translation work :—

“I am engaged in rendering, with the aid of the Chinese teacher, the literature-style Prayer Book, published by Bishop Burdon, into colloquial Hakien, so as to have a standard colloquial rendering by which the whole congregation will be giving the same responses. The completion of it will be a work of time, but the services in Chinese will be rendered thereby more edifying and useful. Not only the Chinese who can read the Chinese characters, but those born out here, who speak the language and know the Roman characters, will be able to join in the service.”



ST. JOHN'S KAFFRARIA.

REPORT BY THE REV. ALAN G. S. GIBSON.

MR. GIBSON'S field of work is very extensive. It bears the name of St. Augustine's parochial district, but the chief of his eleven stations is St. Cuthbert's, where he resides, and where the number of church-people is three times as large as that at the St. Augustine's station. Mr. Gibson numbers no less than twenty-two workers under him, of whom one is a native deacon, and six are unpaid native laymen.

The statistics show that thirty-two adults were baptised during 1885, that there are now forty-nine catechumens, and that ninety-two persons received confirmation during the year. The total number of baptised members of the Church is 784, of whom 247 are communicants.

We append a considerable portion of Mr. Gibson's general review of the year 1885:—

“The past year is one which has afforded much cause for thankfulness, bringing home, as it has done, to the workers in this district more and more clearly as a personal fact to themselves that the harvest is great, and in many places ripe; while, at the same time, we have found in ourselves the truth of the words, ‘As thy days, so shall thy strength be,’ each fresh call, as it demonstrated itself to be such, being accompanied by some fresh means by which to take it up. So that, although there has been pinching and contriving, we have never been prevented from taking up work to which we felt ourselves clearly called.

“Thus in both departments of the work, European and native, there has been growth. While visiting the upper part of my parochial district, I found that the residency at Mount Fletcher fell within it. The magistrate expressed a wish for services to be held there, and has done all in his power to ensure their being well attended, and on the occasion of my three visits there I have experienced every hospitality from both Mrs. Read and himself. Mount Fletcher has hardly any civilian population, but there is a detachment of the Cape Mounted Rifles stationed there, and sundry white persons are scattered about in the neighbourhood. At Tsolo, Qumbu, Maclear,

and Ugie, the work has gone on satisfactorily as far as it was possible ; for with monthly or quarterly visits—and nothing more is feasible—anything very definite and searching, and any parochial organisation, is almost out of the question. Even putting aside Maclear and Ugie, there would be a good field of work for an active priest among the Europeans in Qumbu, Mount Fletcher, and Tsolo, whether massed at those centres or scattered about in the districts.

“In the native part of the work, it is a great pleasure to be able to chronicle that the intercessions asked for on behalf of the Pondomisi are already beginning to be heard, and that Umditshwa’s great son, and a few other Pondomisi boys from different parts of the location, are being brought up at St. Cuthbert’s. St. Augustine’s again, has now once more become a real centre of work, and the old church has been, at least partially, restored. In Qumbu district, over the other side of the Tina, a good work is growing up at Qanqu, and an English gentleman, who has been some years in this country, and is familiar with the native language and customs, has been placed as catechist in charge of that neighbourhood, accepting, for the sake of Christ, work at a remuneration which many natives would refuse. This is what we need—men who will lead lives of self-sacrifice without regard to earthly reward.

“This extension of work has, of course, involved increased expenditure, which has been met by increased self-help, and also aid from others. Locally, as will appear in the accounts, we have this year collected nearly £100, mainly from native sources. This is a great advance upon last year, but does not at all represent what we ought to achieve. Year by year, I hope and believe that we shall more and more prove the practical character of our Christianity by increased offerings to the service of God.

“In the application of our funds all unnecessary expense has been carefully avoided. The year’s building includes Mbokotwana School, a hut for the parish priest at Gqaqala, and sundry small repairs. All of these were matters of necessity. The heaviest expenditure has been incurred in the salaries of paid agents, which were about £76 in excess of grants ; and school material has also proved a very considerable item.

“On February 15th, Umjika was transferred from this parish to the spiritual oversight of the Rev. W. M. Cameron, Warden of St. John’s College, Umtata, to the satisfaction, I believe, of all parties.”

Taking the several stations in detail, Mr. Gibson begins with St. Cuthbert’s:—

“Umditshwa returned to his country on January 2nd, and his return has decidedly formed a bond between the Mission and the Pondomisi ; for although, technically, in the eye of the law, he is now simply a private individual, to his own people he will always remain chief in their estimation, and whatever cue he gives they will take up. Less than four weeks after his return, he came over one afternoon with one of his brothers, bringing the great son, Umtshazi, and four other boys, to be brought up here. As this was totally unexpected, it was impossible to keep them that

day, but arrangements were made for receiving them within a week, and accordingly they returned on February 2nd, since which date, except for their holidays, they have been living with the Missionary. After nearly a year's experience, I am enabled to write in the highest terms of them all. The original five, which included two sons and a nephew of Umditshwa's were all about fourteen or fifteen years old, and all came here as 'raw' Kaffirs, simply in their blankets. But since then they have worked very steadily and made great progress, more especially Umtshazi and Sokoty; and, what is more, they have shown themselves to be honest and reliable, very seldom doing wrong, and when they do, or meet with an accident, such as the breakage of anything, voluntarily reporting it, even under circumstances where it could not possibly have been detected.

"At first they were placed in a hut alongside of the Parsonage, but in July and August, as that hut was otherwise required and their numbers increased, a wattle and daub house with thatched roof, containing two rooms, was built for them at the back of the Parsonage, just within the garden fence. Their morning is spent mainly in school, the schooling including religious teaching; in the afternoon they are sometimes given some manual labour; otherwise they spend it just as they like, in practising their lessons by themselves, bathing, playing singlestick, &c. At Evensong they are generally present. They have hitherto been allowed an *exeat* from Friday afternoon to Sunday evening, of which at first all availed themselves, but now they very frequently remain and attend the Sunday services.

"Soon after the arrival of the five boys, a sixth, from a different quarter, applied for admission. This was at last reluctantly granted, as the boy was known to be a troublesome one. After he had been here about five days, he committed his first offence, and as his punishment was followed by his running away, he was refused re-admission. With this solitary exception, there has been no trouble of any sort with them. Of the original five one has left, owing to his people having been 'smelt out,' and had to leave the neighbourhood. Four others have been taken in, Qanqiso and Lohana, sons of Chiefs Sami and Umdunyelwa, Joel, son of a councillor of Umdunyelwa's, and Shengewe, who, however, boards with the teacher, R. Tshele.

"Umdunyelwa, who lives in a distant part of the location, is also very anxious for a school; but after talking the matter over with his people, he has finally reported that they are not ready for it. Umditshwa has also expressed a wish for a resident teacher at his great place, and if he is in earnest in the matter, a teacher and preacher will be sent to keep school and hold services.

"F. Rütters and W. Vice, who came up with the Missionary at the beginning of 1884, have remained here during the whole year, making very satisfactory progress, as private pupils, in those subjects which are taught to boys of a similar age (fifteen or sixteen) in an English public school, and also helping the Missionary both directly and indirectly in his work.

"The Parsonage, which was not completed at the end of 1884, has now been finished, all the latter part of the work, which includes a certain

amount of brick-making, building, painting, as well as fencing the garden and yard, having been done by ourselves in order to save expense.

"The ordinary work of a Mission station has gone on regularly. The classes at present include some Pandomisi from outside, who have been brought under Christian influence elsewhere, and having now come to this neighbourhood, are desirous to join the Church. At the beginning of November the hours of Sunday services were altered as follows:—Choral Matins, 7.0; Choral Celebration and Sermon, 8.0; Catechumen Class, 11.0; Children's Service, 3.30; Choral Evensong, 4.30. The new arrangement appears to answer; the Children's Service, especially, is so far a great success. Previously it was very difficult to get them, particularly the boys, to come to church at all.

"The distinguishing feature of the purely local work here is undoubtedly its regularity and punctuality. Not that this is by any means perfect yet, but as compared with other places it is worthy of remark, both as regards payment of moneys due from time to time and attendance at services. The discipline of each station depends much on its resident catechist, and St. Cuthbert's is fortunate in possessing one, Mr. Philip Lokwe, of an orderly character. His new brick house is quite a feature in the landscape, and is likely, I hope, to encourage others to improve their dwellings.

"There is really very little to record about Mbokotwana. The one striking characteristic is the size of the school, which flourishes under the care of Mr. Jonathan Lokwe. In order to accommodate the increased numbers, a large, well-lighted, and airy building has been erected during the past year, the wattle and daub being found and built by the people themselves. This school-house forms a very suitable place for service (until such time as the Memorial Church shall be built); and here Bishop Key consecrated an altar in November. The altar, like that at St. Augustine's, has been very well made by Mr. Zachariah Maya, the carpenter at St. Cuthbert's.

"The work at Siquiqu, under the indefatigable preacher, Kanyelwa continues to extend itself largely. Several adults have been baptised during the past year, and the class still includes more than a dozen, some of whom have been under preparation for upwards of two years, while others have only lately joined. It had been our intention to have commenced building a wattle and daub church before this, for the present hut is very dark and small, and inadequate in every way; but various causes have produced a delay, which turns out to be for the best, as Jamangile is again talking of moving Kanyelwa. None but those on the spot can realise how much real persecution natives often have to undergo, not so much because they are Christians, as because they have adopted this or that form of Christianity. Genuine toleration is very rare.

"The past twelve months have witnessed one touching little incident here—the baptism, confirmation, first—and last—communion, and death of Kanyelwa's mother, an old woman of perhaps over eighty. The sight of the son, himself grey-headed and spectaclled, in his surplice, presenting the mother, bent nearly double by age, and supporting herself with a stick, for confirmation, was one which will not easily be forgotten. Her death has been only one of many at Siquiqu, for there has been an epidemic of

whooping-cough, which has carried off a large number of children here, as at Mbokotwana also.

"The Mission of Gqaqala has been removed from the site close to the chief's, where it had been occupying borrowed huts, to the church ground given by him, and here building has commenced as follows:—One large hut, put up by the people, for school and church purposes, which does very well as a temporary arrangement, as it is very large, and is lighted by loopholes—one hut for the Rev. E. Jwara, one for myself, and one for the preacher. Mr. Jwara is also enclosing a fair-sized piece of land.

"The work of evangelising and edifying continues to go on steadily. From time to time Mr. Jwara has visited Bikwe, the headman of the neighbouring location, who still talks vaguely of applying to us for a catechist and a school, but has not, so far, got beyond words. There are a few Church-people in his location, who have come from St. Mark's. These attend either Gqaqala or Ncolosi for service.

"At Mbidhlana, where Nombewu's mother lives, for the greater part of the year we have been enabled to place a resident preacher, Charles Mvamba, who has been paid by the offertory sent out at the end of last year from Falkirk Parish, Scotland. Unfortunately, that has now come to an end, and with the year Mvamba's work there must also finish, as there are no more funds with which to pay him. His leaving will be a source of much regret to the people there, who complain, in the words which the chief's mother used to me on the subject a few weeks ago, 'You gave me a nice piece of bread, and now that I am just getting to like it, you are taking it away from me again.'

"St. Augustine's is the place where there has been the most extended growth during the past year. In the early part of the year, the headman, Thomas Ntaba, came over to St. Cuthbert's and made a formal request for the establishment, so to say, of the church in his location, earnestly desiring that it might be the only body at work there. As not a few of his people were Wesleyans, and others Presbyterians, it was pointed out to him and his councillors that it would be very hard, and indeed wrong, to forbid them the use of their own forms of worship at their own kraals; and he consented at length to forego any interference of that nature, although, as the event has proved, by some his line of action has been more abused than appreciated, and a few of those who call themselves Christians have been found even fighting for heathenism against the Church. No denomination can fairly be held responsible in the abstract for the acts of its members; but this trouble and weakening of Christ's cause is a good illustration of the terrible injury which flows from the disunion of Christendom, and of the need of our all being one if the world is to know that Christ is the Son of God.

"In order to take up the work here, the old church has been restored. The shell of the walls was intact, and the roof only required re-thatching in a few places, but the windows were free of glass, and the whole furniture consisted of a reading-desk and altar-rails. Now the roof has been mended, the building seated, windows glazed, sanctuary raised three steps, and the

east end looks very well with an altar made by Maya, and an altar-piece kindly given by Bishop Key, on the pattern of the old one which he had there before the war. The altar was consecrated, and the Holy Communion first celebrated on November 25th, the church being crowded, and twenty-six persons were confirmed the same day, including Ntaba's wife, and the wives of his chief councillors. The service made a great impression on all the people, and after it was over many returned to look at the altar-piece.

"Ten adults have been baptised, and Nzipo Lutshaba, who has thrown himself with great energy into the work, has eleven more catechumens under instruction. The school, also, appears to be getting on well.

"The Qanqu is a stream which runs into the Tina on the Tsitsa side, and close to which is the site of Umhlonhlo's old kraal; but the country now is tenanted not by his people, but by the ubiquitous Fingo. Having received information that there were some Church-people here, who had come from St. Mark's, I visited them for the first time in January, 1885, and found a little band of eight communicants and a few other Church-people, who were holding service together every Wednesday, Friday, and Sunday, and had already gathered around themselves some catechumens, whom they were instructing as best they could, and really very efficiently. It is very remarkable how staunch the native is, as a rule, to his Church, and how wherever he goes he sets up his form of worship, so that by this means the scarcity of food and drought which has of late driven so many natives to seek for new homes has operated for the spread of Christ's kingdom.

"Since this date, Qanqu has been visited as often as possible, and the work has been kept up there by one of the communicants. More, however, was needed, and the way to meet the need was supplied by Mr. Williams's application for Church work. He entered on his duties as catechist on the 1st of October, and from all appearances things are likely to progress well and rapidly now. We have undertaken, by the request of the local sub-headman Duba, to take over the school which he had established there; and Mr. Williams is already talking of building his huts and then taking in hand the erection of a church. This is very urgently needed, as at present service has to be held in a hut belonging to the Dungas, which is their ordinary living hut; and on the occasion of the Bishop's visit to confirm, the service had to be held out of doors.

"From either side of Qanqu applications have come for the Church, which we shall contrive to take up somehow or other, if the calls seem real. The first was from Mtengwane, the chief of the district at Neoti. While making my rounds in July, I met him by appointment, as I had heard he wanted to see me, and also because I wished to ask his consent for the erection of a church at Qanqu. To my surprise, I found that Mtengwane had called a meeting of his people, and on my asking him what he wanted, he replied that he wished for the church, and he then pointed to the boundaries of a very large piece of land, which he formally stated he gave to the Church for Mission purposes.

"All this seemed as satisfactory as it was, to me, utterly unexpected.

But since that date there have been difficulties and hitches, the causes of which are not apparent on the surface, although they may easily be conjectured, and what will be the result it is difficult to say.

"From the opposite side, six miles from Qanqu, from the Etwa, an application has quite recently come for the establishment of Church service, and a school. If this application proves really to be from the chief, for at present it has only come through his brother, it will be taken up.

"It seems far from improbable that Qanqu may become the nucleus of a large work in the Qumbu district, between Tsitsa and Tina.

"The post of parish priest for the Maclear district is still vacant, but the people are no whit less anxious than before to obtain a resident clergyman of the Church, and I trust that next year the right man will be forthcoming. From one point of view, the long delay has proved injurious to us, as a Wesleyan minister has meanwhile been placed at Ugie, so that we shall not have the fair field which we might have commanded a year ago. But, on the other hand, old members of the Church have now come to take up their residence in Maclear, and others have been recently confirmed, so that there are now two little bands of communicants, numbering in all some twelve or thirteen, who naturally and easily find their centres at Maclear and Ugie, the second township of the district, besides a few others farther away at outlying farms. There are several more candidates for confirmation, and there would be a very large and important work in the district if there were any one to take it in hand.

"The Town-hall at Maclear has been made to look somewhat less secular for worship. A harmonium also is being procured, which will be very useful for the services, but as the building is used daily as a Court-house, all really ecclesiastical fittings are, of course, out of the question.

"After confirming at Maclear in November, Bishop Key went on the same day to Ugie (fourteen miles), and held a second confirmation there. Although the Church has erven at both these townships, it has at present no buildings of any sort, and Ugie having no public buildings we were very glad to be able to borrow the little school which has been erected by the energy of one of the farmers.

"The occasion was a very interesting one, as service according to the use of the Church of England had, I believe, never been held there before. At both the confirmation and at evensong the school-room was full, almost all the resident Wesleyans being present, and not a few Church-people having come in from the country. At the celebration next morning eleven communicated.

"A meeting is to be held at Maclear in the course of next month for the purpose of renewing and completing the guarantee-list which they have made for the support of a clergyman.

"The little village Qumbu is not only the seat of a Resident Magistrate, but also has detachments of the Cape Infantry and Cape Mounted Rifles stationed in it, not a few of whom are members of the Church, and the majority of whom testify their loyalty to her and appreciation of her services by their regularity at the very few which they have the

opportunity of attending. It has not been possible to hold service at Qumbu on more than five days in the past year, and one of these occasions was a week-night; but every time there has been a large and attentive congregation. Several of the inhabitants have felt keenly their spiritual destitution, and we have arranged together that if they (in conjunction with Mount Fletcher, which, however, could give but little) can raise £50 a year, I will obtain, if possible, a fellow-labourer to live with me at St. Cuthbert's, and between us we could guarantee a monthly service and pastoral visiting at both places. The result of their efforts to raise this guarantee has not yet been definitely made known to me, but there ought to be no difficulty in the matter.

"The Court-house here is always nicely arranged for service by Mr. Farrant, R.M.C., and the lessons read by Mr. Brownlee, R.M., who habitually, in the absence of any clergy, holds a lay service. The harmonium is lent by a sergeant in the C.I., and played by one of the privates, both these men being among the little band of communicants.

"At Tsolo, as at Maclear and Ugie, the work has been marked by a confirmation, the candidates being two in number. Service is held regularly once a month in the afternoon, on the same Sunday on which Mbokotwana is visited in the morning; and occasionally the Holy Communion is celebrated early here instead of Mbokotwana. The Court-house is lent for service by the R.M., and the lessons are read and the singing led by the R.M.C. Thanks are due to the officers of the Civil Service through the whole parochial district for the facilities which they afford for holding services for the white people.

"Work at Mount Fletcher, as noted previously, is entirely in a tentative stage, and there is little more to remark about it than has already been done. It is satisfactory to notice that those who are not of our own communion attend such few Church services as have been able to be supplied, and appear to appreciate them. Services ought to be held at least once a month, but this is impossible until another white priest can be procured to aid in the work of the district."





PRETORIA.

ROTCHEFSTROOM and the neighbourhood forms the district under the charge of the Rev. C. Clulee. He gives a general description of the state of the people, and the character of the work among them :—

“The work which has been committed to me by the Lord Bishop of Pretoria has been going on as usual, and the only thing worthy of note is that the people have lately been suffering a great deal of poverty and hardship through the scarcity of money and the low price of produce. It is very rare in these days to see a man with a good whole coat on his back, even of the cheapest kind ; but patched clothes and rags, to the very extremity of raggedness, are by no means uncommon. The Caffre women who live on the farms with the Boers are not brought into contact with the Boers or their women-folk, and so they do not learn to speak Dutch, or to do white women’s work, such as sewing and mending. They wear skins and clothing of skins themselves, or sometimes a skin underdress, with a coloured blanket drawn about them. They therefore cannot mend their husbands’ coats and trousers ; and it thus happens that the men have to mend their own clothes. The various Caffres I have had for drivers and leaders have I often seen mending their clothes between whiles, putting patches on coat or trousers, &c ; and as they do not mind what colour or what stuff they use, the effect is often very curious.

“The form in which the Mission work is carried on follows, of course, the circumstances of the people. The many hamlets where the outside people live are grouped round central positions, which sometimes overlap each other. There are one great centre, two or three sub-centres, and still smaller groups ; the whole scattered over a wide tract of country roundly stated as sixty miles long by twenty miles broad. Of course I have only been able, as a rule, to guide the work at the central spots personally, though I try as much as possible to make my way to the various hamlets on my way to and fro. This is rather an unsatisfactory state of things ; and I am now, I am glad to say, looking forward to massing my people on a large farm, which I have, at the request of a Caffre chief, bought for him and his people. But of this I shall write later. The work in detail is done by the chief men or ‘leaders,’ as they may be called, who show a great willingness and patience

teaching their pupils to read and say their Catechism, as well as in conducting short services on Sundays within their respective circuits for their benefit. It takes several years to bring a man or woman out of their



purely native state and educate, when they are called 'baar,' or 'wild,' into a condition for presentation for Holy Baptism, when they are called 'tame,' or 'taught.' They begin with the alphabet, and struggle on, through months of patient plodding, through their reading-books, till they are able to read the Catechism in their own language. They are then brought forward by their respective leaders, and presented for formal reception as catechumens, having been, during their period of instruction, merely 'hearers.' When they have been brought so far, few draw back to their heathenism again, though of course the level of their attainments is not a high one. When received as catechumens they are entered on the roll, and on my quarterly visits they present themselves for examination in their progress in the Catechism. On these visits, also, the leaders present any whose conduct requires examination—a case now and then occurring which requires to be submitted to the Bishop. After this routine has gone on for a year with no complaint—when their names are published to the whole congregation as of persons seeking baptism—they are baptised; at once drafted into a Confirmation class, confirmed on the first opportunity, and then admitted to Holy Communion."

Pilgrims' Rest is a Mission which is served by the Rev. Frank Dowling, who is in deacon's orders, the Rev. Henry Adams of Lydenberg visiting it from time to time. The ups and downs of the gold-fields districts are referred to in the reports from these clergymen. Mr. Adams has also to tell of a healthy growth of organisation in Lydenberg:—

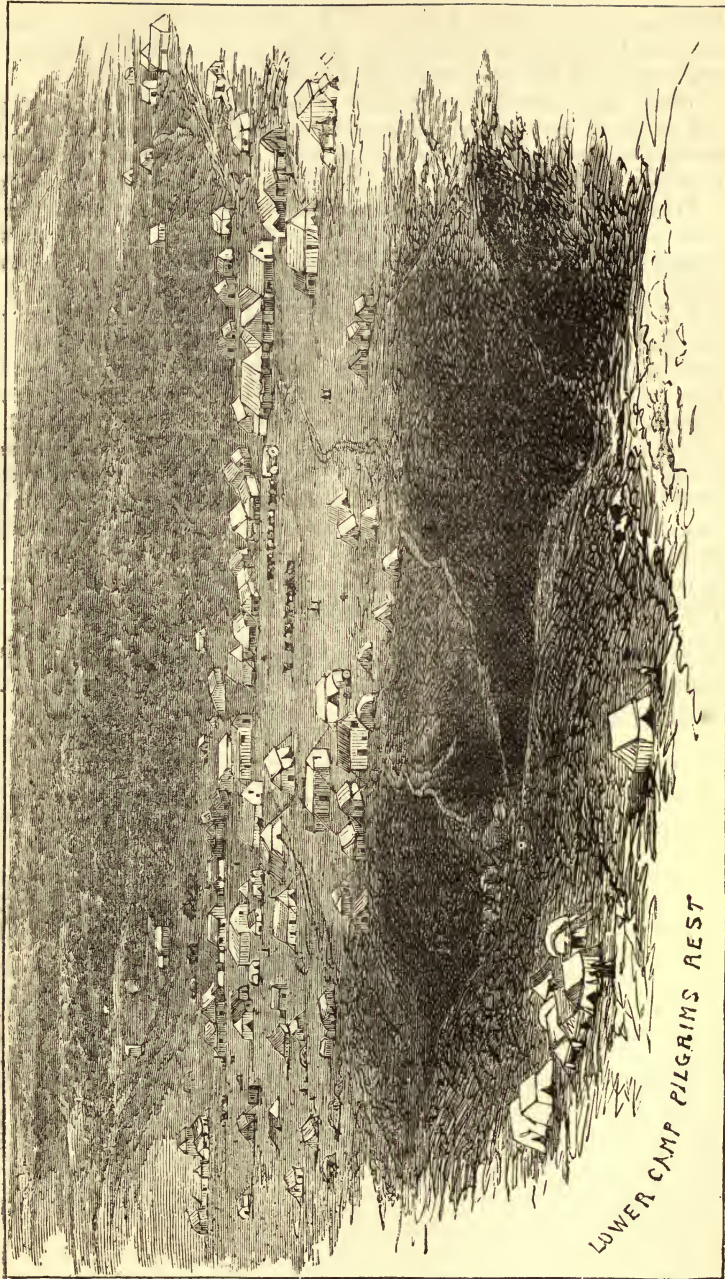
"In April I visited Pilgrims' Rest, and was pleased to find, notwithstanding the exodus of inhabitants, a very fair number at Holy Communion, good congregations, and good offertories. Pilgrims' and adjoining gold camps are at present under a cloud, and may continue so for a year, or even three or four years, but I think that eventually they will attract and retain a large population.

"My own services on Good Friday and Easter Sunday were very well attended; about twenty-five received Holy Communion on the latter day, and in the evening the church was crammed.

"At last I have secured a Parochial Council—two churchwardens, two sidesmen, with myself—all communicants.

"Early in May I visited the gold-mining camps of Barretts, Berlin, Kantoor, Barkerton, and Moodie's. Two hundred persons attended the four church services; I baptised two children, and buried a man who died suddenly; seven received Holy Communion. When visiting these camps I refrain from *pressing* the subject of Holy Communion, for the reason that I know so little of the private lives of the residents.

"The latter part of May and half of June I spent in connection with our fourth Pretorian Synod. At last I was able to leave behind, for these parts, a perfect organisation—a lay reader conducting services and reading Bishop



LOWER CAMP PILGRIMS REST

How's sermons, one really helpful at sick beds, a superintendent of Sunday school and two teachers, a master of day-school, a choir-master, and one to reside upon and take good care of all church and personal property.

"Such items may appear small, or even insignificant, to home clergy, but to one at first without lay help of any kind it was most cheering to see the necessary staff of lay helpers gradually forming and at last formed. It proves, I think, growth of Church feeling, religious tone, God's blessing.

"In further proof of this growth, I rejoice to be able to state that thirty parishioners are subscribing between them—notwithstanding the extreme commercial depression we are suffering—£80 towards their minister's stipend—a thing unknown in the past five years of my residence here.

"You will, therefore, hear with surprise that I am leaving Lydenberg. Knowing the Bishop's wish that I should devote myself entirely to the work of the Gold Fields, I have offered to settle in Barkerton and itinerate from it. From July 1st I shall be priest in charge of De Kaap Mission. I am now on my road to Barkerton, there to start the work, put up a hut or small house, and later on build a church. In October my wife and family will join me, if in the meantime I have secured a few pounds wherewith to erect a modest dwelling. I leave behind a pretty and well-nigh complete church, parsonage, and surroundings, for bare Veldt and the rough hard life of the gold-diggings. It is a work of faith, and I pray God to fit me to overcome the sea of obstacles and difficulties ahead. This quarter I have travelled, mostly on horseback, 730 miles."

We have also received reports from the other clergy in this diocese, describing the work at Pretoria, Zeerust, and Wakkerstroom.





Notes of the Month.

THE Rev. Field Flowers Goe, M.A., Hertford College, Oxford, and Rector of St. George's, Bloomsbury, has been chosen to be Bishop of Melbourne in the place of the Bishop of Manchester.

WE have received the following opportune letter on the subject of the Day of Intercession and Missionary Communion :—

MY DEAR SIR,

Now that we are looking forward to the return of the Day of Intercession, I venture to send you a line on the subject. My object in writing is to point out the importance of the Day for a secondary purpose—I mean as an opportunity of strengthening the bonds of fellowship between the Home Church and its Branches in the different parts of the Mission field.

The fact of uniting in a special act of prayer and thanksgiving is very valuable, and the tie seems drawn closer when on the same day, or at the same season, we all unite in celebration of Holy Communion, with a special reference to our being all engaged in working for the extension of Christ's kingdom. Such a celebration makes us realise our oneness with our brethren in many lands in a way that is delightful and invigorating to all. It is so, I doubt not, to our brethren abroad who are bearing the brunt of the work, and often in positions of great isolation, and it draws us at home into a closer sympathy with them, and invites us to dedicate ourselves afresh to the Master for the share of the work that falls to our lot. I hope such celebrations on the Intercession Day may become more general. I need hardly say that it would be advisable that the matter should be explained beforehand by the clergy, and an appropriate address be delivered as part of the Communion Service.

My dear Sir,

Yours faithfully,

Organizing Secretary.

THE usual circular about the Day of Intercession, with the list of publications, will shortly be issued.

THE Bishop of Bloemfontein has reached his diocese, and, as may be imagined, received a hearty welcome.

AN effort has recently been made to raise a fund for a Memorial of the late Rev. Dr. Kay, Rector of Great Leighs, formerly Principal of Bishop's College, Calcutta.

TO the evangelization of India Dr. Kay dedicated the best years of his life, devoting to the training of the future teachers of the Hindoo, his great linguistic and scientific attainments, and all the powers of his vigorous and highly trained and cultivated intellect: and when, work in the climate of India being no longer possible, he resigned his post of Principal of Bishop's College, Calcutta, he gave the larger part of the remainder of his life of incessant toil, to tasks not less laborious, both in the Revision of the Scriptures of the Old Testament and in the publication of Commentaries on some of the most important books of the Canon.

A considerable sum has already been raised, the object being to found a prize of books, or exhibition, at St. Augustine's College, Canterbury.

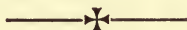
MR. G. H. Colbeck and Mr. H. M. Stockings sailed for Rangoon from Liverpool on October 2nd, and Mr. and Mrs. F. W. Sutton left for the same destination on October 14th. Their steamer the *Rewa* encountered the heavy gale of October 16th, and had to put in at Portland to repair the damage received. She sailed the next day. Mr. and Mrs. Sutton are to spend a fortnight in Calcutta on the way.

WE have received a copy of the first number of the *Anglican Church Magazine*, a Monthly Review for Northern and Central Europe. It appears to be a Magazine

likely to be of great use to the Continental Chaplaincies, for whose sake it has been established.

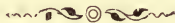
Among the articles are the Inaugural Address by Bishop Titcomb at the Paris Church Conference, and a Narrative by his lordship "The Inquiries of Ram Chandra into Christianity," which is to be continued; notes of Chaplaincy news, a paper on the responsibilities of the Anglo-Continental Church, a serial novel, Reviews of Books, Science Gossip, and at the end a valuable Appendix giving information about the Chaplaincies in a tabular form. Isolation had been the great trial for Continental Chaplains and their flocks. Bishop Titcomb has done much to remedy it; and the Conferences he has instituted, and, perhaps, in no small degree, this Magazine, will all tend to the same good object.

A GRADUATE Clergyman is wanted for work in the diocese of Madras. He would probably be stationed at one of the Telugu Missions.



REPORTS RECEIVED.

Reports have been received from the Rev. Ali Asad of the Diocese of *Lahore*; D. Samuel of *Madras*; W. A. Illing of *Maritzburg*; H. Adams, C. Clulee, F. Dowling, J. P. Richardson, A. Roberts and H. Sadler of *Pretoria*; A. M. Hewlett of *Madagascar*; R. B. Morgan of *Sierra Leone*; H. Holloway of *Fredericton*; T. A. Young of *Montreal*, and R. F. Brine of *Nova Scotia*.



MONTHLY MEETING:

The Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, October 15th, the Bishop of Colchester in the Chair. There were also present the Bishop of Antigua, and Lord Robartes, *Vice-Presidents*; the Rev. B. Belcher, J. M. Clabon, Esq., General Gillilan, General Lowry, General MacLagan, General Nicolls, General Sawyer, General Tremenhare, c.b., and S. Wreford, Esq., *Members of the Standing Committee*; Rev. J. A. Boodle, Rev. J. Denton, Rev. J. J. Elkington, Rev. Dr. Finch, Rev. J. P. Foster, Rev. W. F. Fraser, Colonel Hardy, H. Lawrence, Esq., J. W. B. Riddell, Esq., Rev. H. Rowley, Rev. G. Thompson, and Rev. W. T. Webb, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following statement of accounts up to September, 30th :—

Society's Income for 1886.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

| January—Sept., 1886. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 19,931 | 6,749 | 2,208 | 28,888 | 69,540 |
| SPECIAL FUNDS | 7,422 | 200 | 3,648 | 11,270 | 14,777 |
| TOTALS | 27,353 | 6,949 | 5,856 | 40,158 | 84,317 |

B.—Comparative Amount of Receipts for the General Fund at the end of September in five consecutive years.

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|---|---------|---------|---------|---------|---------|
| Subscriptions, Donations, and Collections | £25,883 | £22,117 | £22,630 | £21,998 | £19,931 |
| Legacies | 4,311 | 6,310 | 6,257 | 14,329 | 6,749 |
| Dividends, Rents, &c. | 2,902 | 2,777 | 2,878 | 2,272 | 2,208 |
| TOTALS | 33,096 | 31,204 | 31,765 | 38,599 | 28,888 |

3. Authority was given to affix the Corporate Seal to three Powers of Attorney relating to land in Vermont, U.S.A., to the Church at Bel Alp, and to the receiving of dividends.

4. All the Candidates proposed at the Meeting in June were elected into the Corporation. The following were proposed for election in December :—

The Rev. Dr. Cox, Enville, Stourbridge ; Simpson Rostron, Esq., Beddington Lane, near Mitcham, Surrey ; Rev. J. E. Potts, St. Osyth, Colchester ; W. C. Lewis, Esq., Kemsing Vicarage, Sevenoaks ; J. R. Kindersley, Esq., 34, Cornwall Gardens, S.W. ; Rev. T. Harris, West Drayton, Middlesex ; Rev. E. Hoskyns, Stepney, E. ; Rev. H. S. Miles, All Saints', Friern Barnet, N. ; Rev. J. Graves, Kensington Palace, W. ; Rev. C. T. Mayo, S. Andrew's, Hillingdon, Uxbridge ; Rev. W. Donne, Great Yarmouth ; Rev. E. P. Cachemaille, St. James', Muswell Hill, N. ; Rev. B. J. Warren, SS. Peter and Paul, Teddington, S.W. ; Rev. G. Edmundson, Northolt Vicarage, Southall ; Hon. and Rev. H. Bligh, Hampton Hill, S.W. ; Rev. J. C. Cowd, Burleigh Road, Kentish Town, N.W. ; Rev. F. L. Boyd, Teddington, S.W. ; Rev. J. H. J. Ellison, 4, Warwick Square, S.W. ; Rev. H. B. Bromby, St. John's, Bethnal Green, E. ; Rev. David Anderson, Twickenham, S.W. ; Rev. H. E. J. Bevan, St. Andrew's, Stoke Newington, N. ; Rev. W. E. Emmett, 111, Ladbroke Grove, W. ; Rev. Grant E. Thomas, 44, Upper Gloucester Place, Dorset Square, N.W. ; Rev. Rowland T. Plummer, St. Paul's, Bow Common, E. ; Rev. C. J. R. Cooke, St. John's, Angell Town, Brixton, S.W. ; Rev. B. Seymour Tupholme, St. Andrew's, Ealing, W. ; Rev. L. T. Chavasse, St. Saviour's, Camberwell, S.E. ; Rev. J. L. Winslow, Hanworth, Hounslow ; Rev. C. E. Grenside, Pinner, Watford ; Rev. N. G. Pilkington, Bedfont, Hounslow ; Rev. S. F. Bridge, St. Paul's, Herne Hill, S.E. ; Rev. G. R. Thornton, St. Barnabas, Kensington, W. ; and Rev. R. W. Powell, Holy Innocents', Hornsey, N.




THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

DECEMBER 1, 1886.

THE PROVINCE OF CANADA.

N the work in British North America the Society has spent nearly one million and three quarters sterling, in addition to nearly a quarter of a million spent during the last century in the colonies which became the United States.

By this expenditure it has been the Society's privilege to plant the first clergy and teachers in the several colonies as the country has gradually been opened up, and also to help in the evangelisation of the native Indians, of whom several tribes were brought to Christianity by its Missionaries in the last century, and others are being admitted to the Church now.

At the present time there are (in addition to more than three thousand six hundred clergy in the United States) no less than one thousand clergy in British North America.

The nineteen dioceses fall into four divisions, consisting of the three ecclesiastical provinces of the Dominion, with Newfoundland, which civilly, as well as ecclesiastically, is isolated.

The three provinces are that of Canada, which has nine dioceses (to which a tenth is about to be added), that of Rupertsland with six, and the inchoate province of Columbia



CHRIST CHURCH CATHEDRAL, MONTREAL.

with three. The eastern, "the Province of Canada," is of course the oldest, and has acquired a maturity which the distant west cannot be expected to exhibit for several years. In it some eight hundred of the thousand clergy are working.

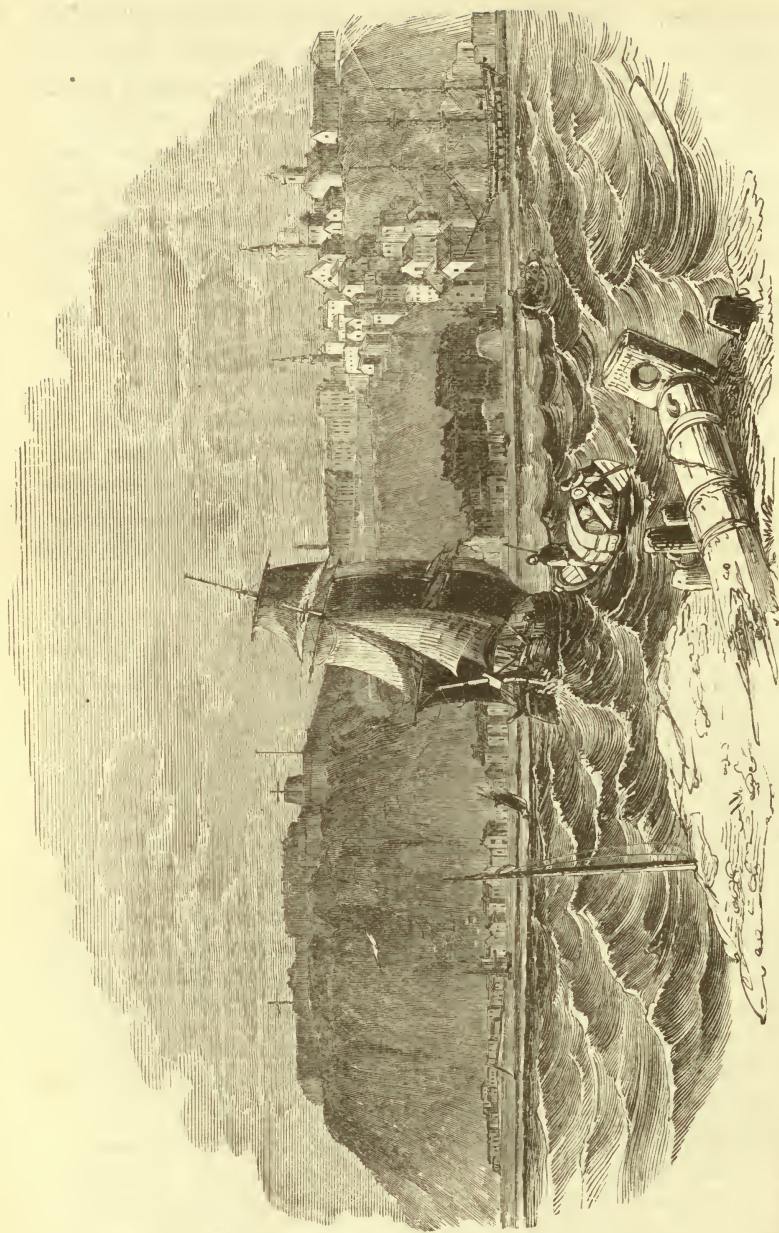
In the diocese which is at the western end of this province, Algoma, there is a line of a thousand miles of coast along the lakes, sparsely settled, and containing large numbers of Indians. Among these are excellent Missions. The province of Canada regards itself as specially responsible for this Missionary diocese. It is also helped by annual grants from the Society, which last spring made a special additional grant towards the endowment of the see.

The eight other dioceses in the ecclesiastical province of Canada fall into two groups. Ontario, Toronto, Niagara, and Huron in the south-west form one group, where the Church is now independent of the aid which it received from the Society for many years, and is well able to support 450 clergy with the whole Church organisation connected with their work.

Toronto diocese was created in 1839. Out of it were formed Rupertsland in 1849, Huron in 1857, Ontario in 1862, Algoma in 1873, and Niagara in 1875. It was the third of the Canadian dioceses.

A good instance of the growth in this part of Canada is given in a Pastoral Letter issued by the Bishop of Ontario last January. His lordship states that at the time of his consecration, twenty-five years ago, there were forty-six parishes in the diocese. These have been more than doubled by the addition of forty-eight during his episcopate. The ninety-four parishes of the diocese the Bishop divides into three lists. The first contains the names of twenty-eight parishes which have never been Missions of the Diocesan Board, twenty-four now self-supporting, which have formerly been Missions of the Diocesan Board, and thirty-eight which are now receiving annual grants from it amounting to \$8,550.00.

Stretching to the north-east are the other four dioceses—Montreal, Quebec, Fredericton, and Nova Scotia; of which Nova Scotia and Quebec were the first of all Colonial Sees, being in fact the only two created in the last century. These are



QUEBEC

still helped by the Society's grants, which, though considerable, decrease from time to time. In fact, in two of them—Montreal and Nova Scotia, as distinct from Prince Edward's Island—the expenditure is so arranged that it is automatically reduced. In them no additions are to be made to the list of clergy on the Society's list, and (saving what is payable to those who have been labouring for many years) these two dioceses are standing without external assistance.

Quebec and Fredericton are dioceses containing much poverty, especially among the fisher people. They are also under the disadvantage of being in the presence of a dissenting and Roman Catholic majority, while the very development of the Dominion westward has rather impoverished the maritime provinces than added to their prosperity. On these two dioceses the Society still spends £2,750 a year. But even in these dioceses fifty-nine of the clergy are not on its list.

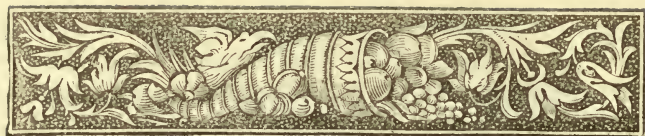
Thus while the Society has to regard North-West Canada as a field demanding all possible effort, it is gradually seeing the fruit of the work of bygone years in healthy Church life in the older dioceses.

The Church in Canada is well provided with Theological Colleges, and other educational institutions.

Its most hopeful feature, among many that the Church of England may well feel a mother's pride in noting, is the recent development of the Missionary spirit, and learning that lesson, "freely ye have received, freely give."

Domestic and foreign Missions are now being put in the forefront of Church work. Were it not so, we should have had our fears for a Church which could receive and never desire to impart. As it is, the vigour of youth may animate Canada to an earnestness in Missionary endeavour, which will increase immensely its own spiritual vitality, and perhaps stir to jealousy older Churches.





MISSIONARY STUDENTSHIP ASSOCIATIONS.

CANON MACLEAR has again issued a Combined Report of the various Missionary Studentship Associations, which is a most valuable pamphlet of twenty-eight pages. It is prefaced by information with regard to the Missionary Colleges at Canterbury, Dorchester, and Burgh, with the names of their students. With regard to Burgh, we learn that of ninety-six students who have been received there, fifty have proceeded to St. Augustine's and four to other colleges, ten have gone to Mission work direct, fifteen have withdrawn or been considered unfit, and seventeen remain in the College. At Dorchester there are twelve students, the full number for whom accommodation is provided.

The Report itself states that the total number of students maintained, either wholly or in part, by the various Associations during the year was seventy-eight, of whom the largest number (twenty-one) was once more supported by the Diocese of Oxford, while a very fair proportion was maintained by the Associations representing the Dioceses of Worcester (7), Bath and Wells (6), Ely (6), Canterbury (5), Hereford (5), and Lincoln (4).

An influential Committee has been formed to report on the advisability of starting a M. S. Association for the Diocese of Southwell, and there seems every probability that the work will be commenced under the happiest auspices. It is much to be desired that similar movements could be inaugurated in Essex and Dorset, in the Dioceses of Liverpool, and Sodor and Man, and that in Wales the example set by the Archdeaconry of Monmouth could be followed, and help rendered towards the maintenance of Missionary candidates.

The intellectual standard attained by many of the students

supported by the M. S. Associations may be pronounced fairly satisfactory. Since the last "Combined Report" was issued two Examinations of Candidates for Holy Orders have been held by the Oxford and Cambridge Board. To these St. Augustine's College sent up twelve candidates, of whom it is a satisfaction to state that *none were rejected*, while a first-class was obtained by six, a second-class by four, and a third-class by two. All these candidates took up Hebrew, and passed the Voluntary Examination in that language. Thus out of eighty candidates sent up from St. Augustine's since 1879, thirty have been placed in the first class, thirty-six in the second, twelve in the third, while only two have been absolutely rejected.

The Warden's words on the selection of Candidates for the Studentships are of great weight :—

"I am more and more convinced of the need of the utmost care in the selection and recommendation of men as candidates for work in the Mission field. In the 'Combined Report' of last year I ventured to quote from an article in the *Church Quarterly Review*¹ the following words:—'To recommend well-disposed young men to be ordained, who are without some really manifest tokens of possessing vocation, is a very hazardous proceeding, and especially so in those cases where, if ordination is refused, there is nothing else to fall back upon.' The writer² was thinking mainly, if not altogether, of candidates for ordination in England, and for work in England. But what he says applies with equal or even with greater force to those who are thinking of work abroad. It is far too commonly assumed that almost any one will do to be sent out on the foreign work of the Church. A greater mistake it is almost impossible to conceive. 'We need,' said an eminent Missionary priest to me the other day from the Diocese of Kaffraria, 'almost better men than those whom you employ in England. If vague, undisciplined enthusiasm avails little at home, if it requires here to be balanced by modesty, humility, a readiness to obey, and

¹ "In the number for July, 1885."

² "The fact is," says the writer in a private letter to myself, 'that (except in cases of very high vocation) when characters often poor and ill-bred, come into contact with finer work than they can really grasp, their deficiencies become painfully apparent. Often a youth who has been good and acceptable as a chorister and lay-helper, shows unexpected failings at a Theological College, and yet more in Holy Orders. Furthermore, many of these men have had no real discipline, and inherit no traditions either of family or place of education. That is what people fail often to see in advocating the admission of men of the lower social ranks into Holy Orders *indiscriminately, and without signs of real vocation*. In the middle ages, and now in the Roman Catholic Church (not, indeed, that the results there are always hopeful) such men had for years been in schools, at the Universities in the middle ages, at various seminaries in the Roman Communion now. A boy of thirteen or fourteen who should get from a shop on to the foundation, *e.g.*, at Winchester, then to New College, and then go to you at St. Augustine's, would of course be a very different person from the same individual immersed up to twenty-two in all the petty ideas of such a calling, and then sent up to St. Augustine's straight away. And that is why I laid the stress I did on the vocation. Only when it is *real* then should the men I describe be encouraged, and it is more difficult to tell by the real single-heartedness, and humility, and refinement, which attend it, whether it exists or not.'

a willingness to submit to a diligent and self-denying preparation, it avails quite as little abroad, and demands still more the same balance of other gifts and graces in dealing with the heathen native in his far-off home.'

"It is the failure to recognise this which has induced the recommendation of some men, whose presence in a Missionary College has been a source of wonder and misgiving. Why is such a one not rejected at once? it will be asked. It is easier to talk about such a course than to carry it out. A man comes recommended by a Diocesan Association, and has, perhaps, passed through some preparatory training. For the first term or so he goes on well. Then there comes a change. He is no longer careful, diligent, painstaking; he develops faults which threaten seriously to mar his usefulness; he proves extravagant¹ and is involved to a certain extent in debt; his religious life betrays signs, not of progress, but of declension; proofs of true vocation become less and less clear. What is to be done? Many things have to be balanced before he can be requested to leave. *He has burnt his ships.* He gave up his only source of a livelihood before he became a candidate for Missionary work. It is too late now for him to take up anything else. Retirement involves financial ruin. Yes, but it involves something more. It scares the members of Missionary Studentship Associations, subscriptions and donations are withdrawn, and the secretary and treasurer find it very hard to maintain the existence of the Association at all. Now the head of a Missionary College may well be pardoned if he thinks once, twice, and even three times, before he decides to refuse a man's continuing the prosecution of his studies.

"In some cases, indeed, patience brings its own reward, and men prove better than could have been expected. But this is by no means always so, and I am convinced that much trouble and anxiety, at a later stage, might be avoided by more caution in the *original* selection and recommendation of a candidate."

Other subjects are then referred to, especially the usefulness of the Universities' Preliminary Examination of Candidates for Holy Orders, and the scandal of an early return to England of those who have been educated for Missionary work abroad. Those who without weighty and due cause do so find that they cannot be employed in any diocese in England or Wales.

¹ "I have seen so much evil arising out of financial difficulties in the case of students, such a tendency to roll off responsibility upon the Association, that I now issue to every man on entry the following inquiries:—

(a.)

COLLEGE EXPENSES.

- i. What arrangements have you made as regards your College Expenses?
- ii. If you are looking for assistance to any Diocesan Association, what Association is it, and to what extent have you been promised assistance?
- iii. If there is any deficiency, how do you propose to make it up?

(b.)

PRIVATE EXPENSES.

- i. What arrangements have you made to meet these? At how much are you estimating them?
- ii. To what extent can you depend on the help of relatives or friends to meet any deficiency?"

A carefully-tabulated list is given of the Missionary Studentship Associations throughout the country, giving the names of their secretaries, and the students they support, with the name of his college, and the value of the studentship.

Very full information is also given as to the course of study pursued at St. Augustine's.

One remark of the Warden's we especially wish to give publicity. Referring to the importance of getting the best men for Mission work, he says :—

“If only the opportunities which such a place as this affords to the sons of poorer clergy *were better known*, I cannot but think we should secure a higher grade of men to enter here for training.”

It does not seem to have been brought to the notice of the clergy, that if they have sons who have what may be truly deemed a vocation for work either as colonial clergymen or as Missionaries to the heathen, St. Augustine's offers the requisite collegiate course. That its course of study is thorough is evidenced by the success of the men in the Universities' Preliminary Examination. Its religious tone, its already long list of honoured past students, and we may even add its beautiful outward form and its local associations, render it a College that devoted Missionaries in all parts of the globe are thankful they were privileged to enter. There are some sons of clergymen in the College, but there might well be more. The question of cost is of course one of great importance to the clergy. It is only £40 a year, while in most cases this is largely reduced, if not almost extinguished, by Exhibitions, several of which are restricted to the sons of the clergy.





MADRAS.

EXTRACTS FROM REPORT OF THE REV. D. SAMUEL, B.D.,
NATIVE CLERGYMAN IN CHARGE OF TUTICORIN.

THERE is nothing new to report on the state of the congregations under my charge. To their fluctuating character we need hardly advert. They are to some extent composed of people who have come from different parts of the country for trade, employment, education, &c. ; when their object has been accomplished, many of them leave Tuticorin. After deducting losses by deaths and removals to other districts, amounting to 150, the number of souls gained during the year is eight. So that in reality our gains have been 158. As the result of our itineration and preaching among the heathen, five families, consisting of 21 souls, have been induced to place themselves under instruction during the year. Of these, nine adults have been admitted into the Church by Baptism. Thus nine souls were turned from heathen-darkness to the light of the Gospel, nine sheep were brought into Christ's fold. May all praise be ascribed to the Great Shepherd of the sheep who found these lost sheep, and permitted them to be received into His flock!

On the 27th September last 49 candidates were confirmed by the Right Rev. Bishop Caldwell. The confirmees were chiefly from the congregation in this place, and each one was instructed and examined carefully on various occasions by myself. At the Confirmation service the Bishop gave two addresses, which were touching and edifying both to the confirmed and to the general congregation, which consisted of 418 souls, including the confirmed. Among the number confirmed, 23 have become communicants.

The total number of professing Christians now is 816. Of these 728 are baptized, and 238 are communicants. 282 adults are able to read. The returns show an increase of 31 in the number of the baptized, and of 26 in the number of the communicants over the last year.

I am thankful to say that our Church services have been regularly conducted during the year, and the members have attended them with increased interest and appreciation—a sure sign of their growth in grace. The attendance at the ordinary daily services has been fair, at the Sunday services very good, and the number of communicants at the weekly celebrations is proportionately large. The great festivals of the Church have been celebrated in a special manner, and for the first time I introduced this year the “Three hours” service on Good Friday, which was much appreciated by the people. The special services on the day appointed for Intercession on behalf of Missions have been well attended. Comparing the present condition of things with what it was a few years ago, I must say there is a manifest improvement in the spiritual condition of the congregations. More people provide themselves with Bible and Prayer Books than they formerly cared to do. Family prayer has increased, and there is more private reading of God’s Word than formerly. I have specially seen amongst some decided reformation of character. It is a matter of regret however, that as the visitor has remarked on the Proceedings of a meeting of the District Church Council, held on the 24th September, 1885, “So little voluntary evangelistic work is being done in this important town, and that the men in particular are peculiarly backward in this work.” This all-important subject has been brought before them very prominently at the monthly Missionary meetings, and at the season appointed for prayer and intercession on behalf of Missions. At a meeting of the Tuticorin District Church Council, held on the 5th May this year, I impressed on the minds of the members that this was one of the most important works they should attend to, and earnestly requested that they themselves should set a good example to other members of the congregation by putting forth earnest efforts to bring their heathen neighbours to Christ; to

which they unanimously agreed. However, it is to be remarked that voluntary evangelisation has been gladly undertaken by some women in the congregation, and their meetings are regularly conducted.

Though we thought there would be a falling off in the contributions this year, mainly owing to the death or removal of a certain number of liberal contributors towards the District Sabei Sangam Fund, yet we are glad to say such has not been the case. It is true there has been a falling off in the Sabei Sangam contributions of this year, but this deficit has been made up by a larger amount of thankofferings than in the previous year, and this is also another healthy sign of the state of our congregation. The district has contributed for church purposes during the year Rs. 574.7.8, which is an increase of Rs. 8.8.10 over the receipts of the previous year.

Our District Church Council organised to watch over and foster the various Sangams and church funds, and to encourage the work of the Mission in general, is getting strengthened. The third report of the Sabei Sangam, with statistics, has been published in Tamil, and distributed to the members of the congregation.

The work of the Primary Schools in this circle has on the whole been satisfactory, and compares favourably with past years. In these schools there are 76 boys and 149 girls, most of them being non-Christian Hindu children who receive an elementary education. The girls' school in Mélor, or the western part of the town, obtained Rs. 92.8, and two others, the one at Vadakur and the other at Keelur, Rs. 91.9, and Rs. 44.14 respectively, as result grants. The children are periodically examined by Mr. Aseervatham and myself in secular and Scripture knowledge. Eight girls have succeeded in obtaining Lower Primary Certificates, and one the Upper Primary Certificate. It will be interesting to Christian friends to know that these heathen girls can sing some good Christian lyrics, repeat some Psalms, and are acquainted with some of the principal stories of the Bible.

There are two Zenana schools besides intended for the Hindu women who cannot attend the public schools. The number of

pupils at present is 50, 23 in Mélor and 27 in Keelur. These are visited, instructed, and examined by my wife.

The present number of agents in Tuticorin is only ten, one itinerant Catechist, one Reader, two mixed agents in charge of six suburb congregations and two schools; and six mistresses and monitresses for three Hindu Girls' schools. The majority of these agents have done their work well during the year. The weekly meetings for their instruction and spiritual improvement are regularly kept up. The result proved gratifying in the last general examination of all the Mission Agents held in October last. One got the first Monckton Catechistship, and one got a prize.

Tuticorin being the chief seaport-town in Tinnevely, rapidly rising in population and importance and containing a population of nearly 20,000 souls and a growing congregation of Native Christians, a good staff of Mission Agents is required for the strengthening and extension of Missionary work, Congregational, Educational, and Evangelistic. As it is, the present number of agents is too small for the great and important work to be done in this large town in different directions. The good work that has been commenced and is now going forward in Tuticorin deserves all encouragement and support.





THE PONGAS MISSION.

FARRINGIA, Fallangia and Domingia, are the three main stations of the Missionaries of the Society in the Mission which it aids the West Indian Church to send to the West Coast of Africa. The following report is from the Rev. Robert Benjamin Morgan, who, like the other Missionaries, is a clergyman from the West Indies, of African blood. The Rev. P. H. Douglin, to whom he refers as being at present in England, is the Missionary at Domingia:—

“I am glad to be able to write that both Mr. Miller and myself have been able to do much itinerating work the past dry season. Kworera, Bangalong, Barrahandy, Sangha, and some of the smaller towns about Farringia have been all visited, and wherever we went we had earnest and patient listeners. The Christians at Kworera have greatly decreased, on account of the depression in trade, merchants being obliged to remove their factors to lessen expenses, the few however who remain are glad to welcome us, and to help together with us in the great work we are endeavouring to accomplish. Messrs. McEwen and Douglin paid a visit of inspection to this station on the 28th of May. They examined the school children, and seemed satisfied with them, especially Emerson Lightburn, the boy maintained by Miss Deakin. Cuckoo, the head boy, was not in attendance that day. Directly after they had left for Domingia I started out for Kworera, to be there for service on the coming Sunday. About midway of my journey dark clouds began gathering together, and soon the whole sky was darkened by the oncoming of a furious tornado, which are so frequent in this month. I ran and hastened as much as possible for shelter to the nearest town, but in vain, for I was soon overtaken by the storm in all its fury, and drenched to the skin by the rain. The weather has been severe this year. The rain up to June has not been overmuch, but such awful peals of thunder has seldom been witnessed, and since the middle of July up to this present moment there has been no cessation to the continual pouring of the rain. On my arrival at Kworera I proceeded to the house of Scipio O'Connor, where prayer is wont to be kept since the removal of Mr. Jonah. He quickly sent messengers around to announce my arrival to the Sierra Leone traders and all others. On Sunday morning his piazza

was full of Christians, heathens, and Mohammedans, who listened attentively to what I had to say to them, and to the prayers of the Church. It is dangerous travelling on the Fatala in the rainy season on account of the rapidity of the tide. It is swollen to double its size from the many large brooks which empty themselves into it, which makes it impossible for a boat, &c., to stem the torrent. It teems with alligators and hippopotami at this season, which makes it the more to be feared. A man gave as his reason why there are so many alligators in this river the frequent drowning of malefactors by old King Sangary, which affords these reptiles easy and ample diet, and keeps them on the continual look-out for more.

"Mr. Douglin is now in England, for which there is much cause for thankfulness. His friends and relations out here feel grateful indeed to the Society in giving him help to take a change to regain his lost and broken health in a more genial climate. He started on the 8th of July on his way to Sierra Leone. It was a sad parting between himself and some of his congregation, and with us all in general. The old chief, Charles Wilkinson, whose Christian conduct is indeed exemplary, and which I earnestly long to see imitated by other mulatto chiefs, laments his leaving very much. Mr. Douglin was the instrument in God's hand of leading his mind nearer to the footstool of Jesus, and the old man would naturally cling to him. He is, thank God, a living proof of the good the Mission has accomplished, and a pattern which it would be well for his countrymen to follow. I have been asked to pay monthly visits to the station to administer the sacraments until an ordained man has been appointed to the place. Catechist Cole is there presently. My first visit was on the 8th instant, when Holy Communion was administered to eighteen persons at 8 A.M. We also had an eleven o'clock service in Susu for natives, and at 4 P.M. another service for English-speaking people, which I thought well attended. Directly on the flow of the tide at 8 P.M. I started for Farringia, and reached home at 12 midnight. Only those who have experienced it know what that means in this month of August when the whole country is overwhelmed by the rain and the cold.

"The work of the station has been carried on as usual. The failing of the ground-nut crops has left the people without another resource, which greatly tries their patience. Speaking to a Bangalong man a few Sundays ago about his irregular attendance at church, he pleaded with some weight his poor condition, but I nevertheless insisted on his trying to come, whereupon he asked me, 'If it is customary for people to go to church naked and hungry in the place I come from.' As I saw his temper was getting rather hot I made a quick exit from his house. I have since given him a shirt and a pair of trousers, and he is now more regular. This general depression and want has tended much to make the people irregular in their attendance, especially at the classes. It requires much exertion and talking to keep them from becoming lukewarm. But He whose work it is will doubtless devise means necessary from every point of view for the support and furtherance of His cause in this land."



NEWFOUNDLAND, OUR OLDEST COLONY.

PAPER READ BY THE HON. MR. JUSTICE PINSENT, D.C.L.,
BEFORE THE ROYAL COLONIAL INSTITUTE, THE MARQUIS
OF LORNE PRESIDING.

NEWFOUNDLAND rejoices in the appellation of
“the most ancient and loyal colony.” That this
island is the oldest colonial dependency of the
British Crown is unquestionably true; that it is
and has been a loyal colony attached to the
Throne and Sovereign of these realms, and to direct Imperial
connection, is borne out by its political history.

The name of Cabot is, no doubt, generally familiar as the immediate follower of Columbus, as an explorer of unknown and trackless seas, and as the discoverer of new lands in the new world. An old *Bristol Chronicle* records the main result of Cabot's voyage under the King of England's first charter and commission thus concisely:—“In the year 1497, the 24th of June, on St. John's day, was Newfoundland found by Bristol men in a ship called the *Mathew*.”

Thus we find Lorenzo Pasqualigo (*Venetian Calendar*, p. 262) speaking of the Venetian, “our countryman, who went with a ship from Bristol in quest of new islands; his name is Juan Cabot, and he is styled the Great Admiral; great honour is paid to him; he dresses in silk, and these English run after him like mad people, so that he can enlist as many of them as he pleases, and a number of our own. The discoverer of these places planted on his Newfound lands a large cross, with one flag of England and another of St. Mark, so that our banner has floated very far afield. August 23, 1497.”

On August 5th, 1583, under commission from the great and glorious Queen Elizabeth, Sir Humphrey Gilbert, half-brother

to Sir Walter Raleigh, landed at St. John's. He had with him four of the ships with which he and his brother had set out. Sir Walter had been compelled to abandon the voyage on account of disease breaking out on board his ship.

Sir Humphrey then, in presence of the assembled merchants and fishermen of all the nations gathered there, opened his commission, and informed them that by virtue of the royal grant, he assumed possession and government of St. John's and adjoining territory to the extent of 200 leagues.

There were delivered to him, in token of submission, the feudal symbols of turf and twig, and there he raised the English banner and erected a wooden pillar, to which were attached the arms of England engraved on lead. He granted several parcels of land in consideration of rent and services, and laid a tax upon shipping. He declared the territory to be subject to English law, and such regulations as should be rendered necessary by local circumstances; and for a beginning he declared the following to be in force immediately. In the first place for religion, which in public exercise should be according to the Church of England; secondly, for the maintenance of her Majesty's right and possessions, against which, if anything were attempted prejudicial, the parties offending should be adjudged and executed, as in case of high treason, according to the laws of England; thirdly, if any person should utter words sounding to the dishonour of her Majesty, he should lose his ears and have his ship and goods confiscated.

Upon the return of this expedition to England the great and chivalrous Sir Humphrey Gilbert lost his life. He went down in the smallest of his fleet, the *Squirrel*, said to have been of only ten tons. In the midst of the tempest in which his little ship went down, he was heard to say to his companions, "Cheer up, lads, we are as near heaven at sea as on land."

The last census of population taken was that in 1874, showing a population of about 162,000. There is a census now being taken in Newfoundland, and I fancy the result will show a present population of something under 200,000. This increase will have arisen from natural causes, and is in no degree due to immigration, which for the last half century has

practically ceased, and is more than counterbalanced by occasional emigration, mainly to the United States.

The principal commercial fishes taken from the waters around Newfoundland and Labrador are the cod, the seal, the herring, the salmon, and the lobster. The cod fishery is by far the most important, its products averaging in value three-fourths of the entire returns of the fisheries.

The industries are prosecuted along and upon the coasts of the island of Newfoundland, representing in extent from 1,500 to 2,000 miles, and upon that part of Labrador, the dependency of the Government of Newfoundland, extending from north latitude 51° to $60^{\circ} 37'$, and representing a coast-line of about 800 miles.

There are only about three thousand resident white inhabitants of Labrador, and the fisheries there are mainly prosecuted in summer by a migratory population from Newfoundland, the result of whose labours represents one-fourth of the fishery products of the colony.

The seal fishery of Newfoundland has of late years quite changed its character. Formerly it was prosecuted solely in sailing ships of from fifty to two hundred tons burden. At one time as many as four hundred vessels, carrying 14,000 men, were engaged in this business, and have been known in a very successful season to capture an aggregate of nearly half a million of seals.

In the present day comparatively few sailing vessels prosecute the seal fishery. From twenty to five-and-twenty steamships are employed. These vessels, built expressly for the purpose, are of great strength and large carrying capacity. They take crews numbering about 200 men, and these crews are entitled to share in the produce of the voyage to the extent of one-third. In sailing vessels the crews get "half the voyage," as it is termed, so that from this cause, as well as from the diminished number of men employed, the mode of conducting this business by steam has not been favourable to the labouring population.

There are few industries more precarious and speculative than the seal fishery, but when it is successful the profits are

prodigious. One of the large ships I have spoken of may return to port within three weeks from the time of sailing on March 10th with as many as 45,000 seals, averaging a value of ten shillings a-piece, and representing to the shipowners a sum of £15,000, and to the crew one-third that sum amongst them, in addition to their being found in food during the entire spring, say to May 1st. The captain is paid so much per seal, and according to his agreement, would earn from £1,000 to £1,500. The ships, after the first voyage, may make one or more other trips during the spring, not, however, with equally large results at the later season.

In religion, the distribution of population was by last census, as between the two main classes, about three-fifths Protestant and two-fifths Roman Catholic. Of the former there were then about 69,000 of the Church of England, 35,000 of the Wesleyan Methodist Church, and the remainder of minor Protestant denominations; the Church of Rome numbered about 64,000. There are three Bishops, two of the Church of Rome and one of the Church of England.

So long as England holds possessions in North America, and exercises empire there, she cannot dispense with her oldest colony; the outpost of America, the key of the St. Lawrence, the head-quarters of ocean telegraphy, could never be allowed to fall into other hands and become the base of hostile operations by sea.





QU'APPELLE.

THE BISHOP'S CHARGE, DELIVERED TO THE SYNOD OF THE
DIOCESE ON JUNE 23RD, 1886.

REVEREND Brethren, and Brethren of the Laity:—The visible progress of our Church during the last year has been rather in the consolidation of work previously begun, and in the erection of buildings, chiefly churches, than in the commencement of new work. The Rev. A. W. F. Cooper arrived at the time of our last Synod, and has since been in charge of the country north of the Qu'Appelle, at the east end of the diocese. The Rev. Walter St. John Field arrived in September, and has been in charge of the Moose Mountain district and the country south of the Pipestone. I am very thankful to say that both these districts are flourishing, and give evident signs of the benefits derived from resident Clergymen, to the great encouragement, I am sure, of those who have nobly given themselves to the arduous work of those large districts. The Rev. Wm. Nicolls was ordained Deacon in Advent, and has been helping in the Moosomin district. I regret very sincerely to have to say that the Rev. W. W. Bolton, who was the first to volunteer in England for work in this diocese, and who has been so zealous and energetic in the organisation of the eastern part of the diocese, has been obliged to leave us. His health would have prevented him remaining another winter, but he was unexpectedly called home in May. The Rev. W. E. Brown was advanced to the Priesthood on Sunday last. We have therefore had during the last six months ten priests and four deacons working in the diocese; and there are now ten priests and three deacons. I very earnestly trust that the important position of priest in charge at Moosomin may be filled up before long. I am also trying to find another priest for the Whitewood and Wapella district, which ought to be separated from Moosomin; and one is much wanted for the country north of Regina and around Long Lake.

Since last meeting the census of the district of Assiniboia has been taken. We therefore know better the exact amount of our responsibility and the work before us. The population is very considerably lower than some had sanguinely estimated it—indeed, not half. The total population is some 22,083. Of these 5,509 are Indians and Half-breeds, leaving 16,474 as the number of settlers. Our Church is in a slight majority, numbering 5,722. The Presbyterian body follows very close with 5,591; and the Methodists are third, with 3,418. There are still 2,079 Pagans amongst the Indians. The smallness of the population, scattered, as it is, over this very wide area, increases very considerably the difficulty, or at least the expense, of our

work. The same number of Clergy as we have now would suffice to minister to five times the amount of population, if the people lived nearer together.

I regret that I am unable to give as full a statement of statistics concerning the Church in the diocese as I could wish, owing to the returns of the clergy not having been sent in. I am sure, however, that we shall all rejoice to hear that returns that I have received show that there are 630 communicants on the roll. The year before last I was only able to report about 300.

Services are held in fifty-one places, at nearly all of which, I believe, the Holy Communion is administered at least once a month, and at all the services that are carried on during the winter as well as the summer.

I append a list of the districts in which Clergy are resident, and their area, the number of Clergy, stations at which services are held, and the distance of the furthest station.

| HEADQUARTERS. | Area about in miles. | Clergy. | Lay Readers | Number of Stations at which Services are held. | Farthest point from headquarters where Services are held. |
|-------------------------|----------------------|---------|-------------|--|---|
| | | | | | Miles. |
| 1. Moosomin | 50 × 54 | 2 | 2 | 11 | 35 |
| 2. Moose Mountain..... | 90 × 70 | 1 | ... | 3 | 60 |
| 3. Kinbrae | 150 × 40 | 2 | ... | 7 | 120 |
| 4. Grenfell | 63 × 50 | 1 | ... | 5 | 20 |
| 5. Qu'Appelle Station.. | 25 × 50 | 2 | ... | 3 | 20 |
| 6. Qu'Appelle Fort..... | 50 × 50 | 2 | ... | 8 | 20 |
| 7. Touchwood | Indian Missions | 1 | 1 | 3 | ... |
| 8. Regina | 45 × 50 | 2 | ... | 4 | 22 |
| 9. Moose Jaw .. | ... | 1 | 1 | 3 | 112 |
| 10. Medicine Hat | ... | 1 | ... | 4 | 64 |

Moosomin is the most thickly populated district. The Clergyman at Kinbrae goes to Fort Pelly (Indian Mission) for the purpose of administering the Holy Communion once a quarter, when there is a fifth Sunday in the month. His furthest ordinary station, Yorkton, is about sixty miles from Kinbrae.

Qu'Appelle Station and Regina district have been helped by a deacon resident part of the year at Regina, and part at Qu'Appelle Station, dividing his time between them. This accounts for fifteen Clergy being reckoned instead of fourteen.

As the districts of Moose Jaw and Medicine Hat have scarcely any population, except at the stations on the railway, the areas are not given. The priest at Moose Jaw holds services at Swift Current, where there is a lay reader, and also occasionally at Buffalo Lake, about twenty miles north of Moose Jaw. The priest at Medicine Hat holds services at Maple Creek and Dunmore, both on the railway. There is, however, a settlement some

miles south of Maple Creek, where he hopes soon to be able to hold services, as a lay brother has joined him, and a horse, which was essential, has been procured.

There was expended on Living Agency during 1885, *i.e.* the maintenance of ten Clergy for the whole year, and thirteen Clergy for six months (Mr. Cook being paid by the C.M.S. is not included), and the establishment of new centres of work, which of course increases the expense very considerably in the Montreal and York colonies and at Moose Mountain, and a Mission to the Indian Reserve at Fort Pelly, the sum of \$9,792 25 ; and in sundries, such as the expenses connected with the Act of Incorporation, \$162 45 ; or a total of \$9,954 70. This has been provided as follows :—

| | |
|--|------------|
| S.P.G. (including a special grant for Indian work of \$637 82) | \$3,501 08 |
| Do. (allowance for Bishop) | 920 00 |
| Private Funds | 3,996 06 |
| Contributions from Eastern Canada | 203 15 |
| Local and General Offertories | 334 41 |

I must not omit to mention that the S.P.G. has this year given £1,283 towards the Bishopric Endowment Fund to meet £217 that had been already credited to that account ; and by this vote £500 more was claimed out of the sums granted by the S.P.C.K. and the Colonial Bishopric Council ; £2,500 had been previously invested. These grants, therefore, raise the sum now invested for the Bishopric to £5,000. The S.P.C.K. and the Colonial Bishopric Council each originally promised £2,000, and the S.P.G. £1,000 towards an endowment of £10,000, which grant will lapse at the end of 1889, if the remainder is not raised by that time. Half this sum is therefore now raised ; and there still remains £1,000 from each of the S.P.C.K. and the Colonial Bishopric Council's funds, leaving only £3,000 still to be raised.

But, as I have already said, the chief work of the past year has been the erection of buildings, especially churches. The little church at Whitewood was built in the spring before our last meeting. Since then churches have been consecrated, or dedicated, at Moose Mountain, Qu'Appelle Station, Moosomin, Grenfell, Medicine Hat, S. Chad, and Qu'Appelle Fort. This latter is built of stone. A small church has been built at Kinbrae in the Montreal colony, but it was not ready for consecration when I visited that place in August. The total cost of these churches has been about \$12,000. Of this sum the S.P.C.K. contributed \$675 25, the S.P.G.

1,528 53, and the Diocesan Private Fund \$458 44, making a total of \$2,662 22 contributed through the Diocesan Fund ; but of this \$1,282 is loaned to the various churches, and is repayable in three years. There was thus raised by local effort the large sum of \$9,338. The largest portion of this was probably obtained from friends in England and Eastern Canada ; but still it shows what can be done with earnest effort.

Besides the amount thus expended on churches, a house has been bought for the clergyman at Moose Jaw, and small houses have been built at Medicine Hat and Moosomin, in order to avoid the large charges for rent. A grant of \$200 was also given from the S.P.G. Fund towards paying off

the debt still due on the parsonage at Qu'Appelle Fort. The expenditure on these buildings amounted to \$1,331 70, and had entirely to be defrayed from the funds received from England, the S.P.G. contributing \$437 35, and the Private Fund \$924 35. I am most deeply thankful to say that the churches are all practically free from debt, with the exception of the loans from the Diocesan Fund. The system of giving loans from this fund has, I believe, been of the greatest use in enabling the churches to be built, and in keeping them free from all other debts which too often in this country, with the large interest that has to be paid, weigh very heavily upon the resources of the congregations, crippling their work, and preventing expansion. Our gratitude is, I think, very greatly due to the S.P.G. for enabling us thus to use a portion of the grant they gave us for buildings.

These large grants for building purposes, amounting on the whole to \$4,275 62 were, of course, a heavy tax on our resources. It will be impossible for us to expend anything like this amount in future years. The money I collected while in England enabled us to begin last year with \$2,216 25 in hand. We closed the year with only \$164 78 in hand. I felt, however, that there was urgent need for the erection of these buildings, and that the sooner they were erected the more likely would the Church be to be placed soon on a substantial basis. The inconvenience of holding services in station rooms, or even in the places of worship of other religious bodies, was very great; while it was quite impossible, under such circumstances, to teach that order and reverence which our Church holds as of the utmost importance in the worship of Almighty God. We have now churches in all the important centres, with the exception of Regina, which still continues with the building originally built as a school. The amount needed for the erection of little chapels of ease in the surrounding country will not be large.

While speaking of buildings, I must not forget to mention that chiefly by the generosity of two donors we were enabled to erect a college for agricultural and theological students near Qu'Appelle. This college, including the purchase of the land, cost about \$9,500. The total amount received in donations has been £2,800, or about \$13,500. It was opened on the 28th of October (the Feast of St. Simon and St. Jude), and I am thankful to say that it gives every promise of fully answering the purposes for which it was built. The generous anonymous donor of £1,500 towards this building has this year again given a like sum, still anonymously, for the erection of a school, which is now being built, and, I trust, will be open in September. I am sure the Synod will agree with me that our most heartfelt gratitude is due to Almighty God for having put it into the heart of this benefactor thus nobly to help the work in this diocese. We regret that, the benefaction being anonymous, we are unable to record our thanks to the donor as we would like to do. And yet to my mind this enhances the value of the gift, as it thus becomes more purely an offering to Almighty God for the sake of His Church in this new country. It is a noble example of unostentatious giving, which I trust will not be without its lesson on us who are benefited by it. May the institutions which are thus founded be

productive of all the good that our benefactor could desire. We must not, however, allow the largeness of this one gift to make us forget the gratitude we owe to another most generous donor of £1,000, and to others who in their smaller offerings have doubtless given according to their ability.

But I must return. While special efforts are being made for the erection of churches I did not like to press the different congregations for contributions towards the maintenance of the Clergy. I hoped, indeed, that all persons who availed themselves of the services of the Church would have realised the fact that it was absolutely necessary for them to do their utmost to contribute towards the expenses of the Clergy who officiated, and would have used the Church's own duly appointed method of collecting the alms of her faithful people, through the offertory, and would have presented them as often as services were held as part of their devotion to Almighty God. I regret very much to say that in this I have been exceedingly disappointed. I know, indeed, of course, that the bad harvests of the last three years have caused rather a scarcity of ready money in the country. But I know also that where systematic efforts are made, money is procurable in far larger amounts than the offertory collections would indicate. These collections in outlying districts have been, I cannot help saying, for the most part, wretchedly poor, and certainly do not indicate that our lay members have at all grasped the responsibility that rests upon them in this matter, the wrong that they are doing in relying on the generosity of strangers, or the privilege of giving to the Lord of their substance. Are the Clergy free of blame in this matter? Do you, my reverend brethren, urge upon those committed to your charge as frequently as you might, the necessity of their turning their thoughts to this subject, the responsibility that is theirs to take care that those who preach the Gospel should live of the Gospel, the loss they incur if they do not lend of their substance, and that as liberally as they can, to the Lord? I know that we are sometimes tempted to shrink from this subject, because it seems almost as though we were begging for ourselves, and some may think that we are doing so. Well, if this were true, is it not better that we should fearlessly say to those to whom we minister, 'If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things? The Lord hath ordained that they who preach the Gospel should live of the Gospel,' than that we should be dependent for our sustenance on the offerings of those in England (who often, as we know, give with much self-denial) one day longer than is necessary because of our negligence in stirring up those committed to our charge to their solemn duty. But the fact is in urging the people to give, you do not ask for yourselves; and what does it matter if some misinterpret motives? You ask for God and His work—for the treasury of the sanctuary. He takes what is offered, for His priests as His own, and He gives it back to them from His altar. You ask for the souls' sakes of those to whom you minister that there may be fruit abounding to their account on that day when they shall stand before Him who has made His people stewards of those things which He places in their hands. If any of those souls have not realised their duty, their solemn responsibility in the matter of giving

for the support of the Holy Church as part, and a most important part, of their religious duties, will it be any excuse for the priest to urge that he was afraid to insist on the duty perseveringly lest his motives should be misinterpreted? Surely not. My brothers, let us see that we flinch not from this duty, however disagreeable it may be. The people committed to our charge want teaching on this as on other subjects, perhaps more. We have the responsibility of teaching them. The duty of systematic, proportionate giving in an adequate measure, is not one that comes to men intuitively. It is, [perhaps, harder to learn than most religious duties. And those who have been educated in England especially have been so accustomed to rely on what former generations have done for the ordinary maintenance of religion that it is difficult for them to realise that all here depends on themselves. They need to be reminded of the sacrifices that others are making for their sakes. No one will remind them of this if the clergy do not.

Unless we do teach them the Church can never prosper in the land. It cannot long be supported from without. It can only be considered as resting on a substantial basis, when those to whom they minister in spiritual things supply that which is necessary for its material maintenance. The sooner this is the case the better for all.

I have dwelt somewhat at length on this subject because it is absolutely necessary that we should take some measures to place the Diocese on a firmer financial basis than it is at present.

In the beginning of the work in this Diocese I thought we might risk something for the sake of offering the means of grace to the large, scattered population as quickly as possible. The funds raised in England enabled me to do this. I was unwilling to make a stipulation that any district helped should contribute a certain proportion before any services were held within the area, as I knew the funds in England had been contributed with the special purpose that services should be held where most needed, irrespective of such help. I had, however, certainly hoped that the contributions at services would have realised far more than they had done towards the Clergy fund. I had thought, too, that where services had been held for some months, and a congregation had been collected, there would have been far more willingness voluntarily to contribute towards the maintenance of the Clergy. Unfortunately, however, sending Clergy without any stipulation has been misunderstood in some places, and almost taken advantage of. It seems to be supposed that there is almost unlimited means for the support of the Clergy without local effort; and that however little is done locally the services are not likely to be discontinued. I cannot say that I regret the step at first taken, as I believe it is a right principle, and that where misunderstanding of this kind has arisen it only requires a little plain speaking, perhaps repeated on the part of the Clergyman to set it right. A pastoral I signed this time last year explaining as fully as I could the financial state of the Diocese did not meet with that response that I had hoped. For any real good to have resulted from it, it required to be followed up by some earnest efforts by the Clergy in their various districts.

I fear this was not done by many, though in one I know it was done with good results. In another I know the Clergyman feared to circulate it because of the supposed poverty of the people.

The time has now come, however, when we must have some more definite system and organisation, especially with regard to those places that have had the privileges of the means of grace offered to them for the last eighteen months or two years. Though I must repeat what I have already said in my address to the Synod in 1884 and in my pastoral of last year let me again remind you of our financial position. The only sum that the Diocese can rely upon with any certainty for the maintenance of the Clergy is £800 received from the S.P.G. The £400 allowed by the same Society, for the income of the Bishop, and which I pay to the General Fund, might of course cease at any time with my death; while the £500 derived from the Private Fund is almost as precarious. Indeed, in one respect, even more so. Most of the subscriptions were promised only for five years, two of which have already gone by, and although I am thankful to say that the fund shows at present no diminution, and we hope it may continue, at all events, during those five years as prosperous as hitherto, we ought not to count upon more than about £350 as a certainty. There are now fourteen Clergy in the Diocese and three more are very urgently needed. This brief statement will show plainly that we must somehow if possible elicit more local help than we have hitherto done, or curtail our work. I most earnestly trust that this latter alternative will not have to be acted upon. I much hope that if we, in Synod, can organise some more definite plan the various districts will respond with liberality. Already about 1,000 have been promised locally more than was raised last year, but as the expenditure for the maintenance of Clergy, exclusive of what was raised locally, was \$10,174, I trust that this sum may within the next twelvemonth be very considerably augmented. There are two things that, I venture to say, I very earnestly hope may be avoided in any scheme that may be put forth by the Synod or the Executive Committee acting for the Synod. The first is the lowering of stipends below the possibility of efficient work. It is plainly quite impossible for any Clergyman in this country to do his work properly unless he keeps a horse, except it may be in one or two very exceptional places on the railway where there is scarcely any settlement. I do not believe that any Clergyman can do this and live, at least in any of the towns on the line, on less than \$1,000. In the country where the surrounding settlers may do much to help in supplying necessary food, even though they have little ready money, the expenses of living may be much smaller. It is better, I am sure, if the choice must be made, to have fewer clergy able to do their work efficiently than a larger number unable to move about. The other thing that, I venture to say, I hope may be avoided, is, I think, of still more importance to the future well-being of our Church, it is the danger of our drifting into a state of mere congregationalism. I very earnestly trust that the mistake may as far as possible be avoided of making the individual Clergyman dependent on the congregation to which he ministers. I know the difficulties in the way of any

other course. It is only natural, perhaps, that those who provide the money for the maintenance of the Clergyman should expect to have that influence over him who ministers to them that direct payment may be supposed to give them. And, it may be urged with some truth, that if a Clergyman is unpopular, and cannot win the people, it is better that he should be made to feel it, by the withdrawal of their material support, than that, by continuing in a position for which he is unfitted, he should hinder the work of Christ. But the evils of this system, I believe, immeasurably outweigh all that may be urged in its favour. The Clergy, according to our Church, are commissioned with a divine authority to teach, to declare God's message to His people, to act as the stewards of His mysteries. They are responsible not to the flock that they have to feed, but to Him, the under-shepherds of whose flock they are appointed to be. And if they are to exercise their ministry with singleness of purpose, if without fear of man they are to declare what they have been taught to regard as the whole counsel of God—if we desire them to be, as surely as they ought to be—above suspicion of holding back anything either from fear of man or to please man, we ought to be very jealous indeed of their perfect freedom from the possibility of their being influenced by baser motives than the pure regard of truth.

Besides, is not this system injurious to the givers? When men measure their offerings by the popularity of the minister whom they wish thus to honour, can they be said really to give to God? Are their gifts not really given to the man, as they would give for any worldly service or friendship? And thus what might be treasure stored up in heaven, is cast away upon the earth. It was given with no high motive of pleasing God, or because His Holy Church required it, but only to please self.

It was surely a truer, higher, and more Christian principle when all the offerings of the faithful were put into a common fund, and the Bishop, the Clergy, and the poor had each their allotted share, and the Clergy went where they were most needed, and they were welcomed not for their individual popularity, but because they were Christ's ambassadors, and the stewards of His mysteries, and had gifts to bestow upon His people for the reconciliation of sinners and the strengthening of the faithful; and men gave what they could, not to men, but because the love of Christ constrained them to acts of self-denial, and the Holy Church was His appointed instrument on earth for the furtherance of His work.

It may be too much to expect to see this high ideal again realised; but ought we not to set it before us as our model and to try to attain as near to it as we can. It would, I am sure, be worth a little sacrifice in the present, a little patient waiting, if by setting up a right principle we can in the end raise men's thoughts and motives in this matter. We are too much inclined in these days to sacrifice everything to present gain—to measure everything by present success.

Our Synod to-day will not have been in vain if it enables us to put forth some practical scheme for the maintenance of the Clergy based on high principles of Christian giving. There are two other subjects that will

be brought before you in the reports of the committees appointed last year on the Marriage Laws, and on Sunday Schools.

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I cannot conclude this address without alluding again to our work amongst the Indians whose lands we are now inhabiting. As I believe that the most effectual way of reaching the still Pagan population is by the education of the young, I am most thankful to say that two schools that have been established by us during this year, one at Fort Pelly under the Rev. Shafto Agassiz, and the other at Touchwood Hills, the old C.M.S. Station, under Mr. Owen Owens, are doing remarkably well. The former has an attendance of about twenty and the latter about thirty. An attempt that was made in the autumn to establish a school on the Moose Mountain reserve failed. The Indians there were not prepared for it. I wish very much we could find a clergyman with a knowledge of the language, able to undertake regular mission work among these people. I feel the grave responsibility that rests on our Church, but the difficulty is the man and a permanent income for the work. The S. P. G. most kindly gave us last year £132 14s. 7d. out of a Special Fund for Indian Missions, and this year that society has given us £70 for the same purpose, but what is needed is some definite sum sufficient for the support of a Clergyman for at least a certain number of years.

May God of His goodness' open out a way whereby we may better fulfil our solemn obligations to those whose lands we have dispossessed, and who, still dwelling amongst us, yet know not the blessings of the Gospel of our Lord. May the blessing of God Almighty rest upon our deliberations this day, that that pure branch of the One Catholic and Apostolic Church of which it is our privilege to be members, and of which you, my lay brethren, are the elected representatives, may be more efficiently furnished and strengthened to hold up the light of the truth of God in all its integrity—'the Faith once delivered to the Saints'—to the people of this land, and may thereby the better fulfil the solemn work given to her charge by Him—who 'loved the Church and gave Himself for her'—even the gathering in of souls to the fold of the Good Shepherd, and their preservation in His grace until the day when He, our Lord and Master, shall return to receive the fruits of His love.



Notes of the Month.

VERY sad news comes from Canada. The death of the Bishop of Saskatchewan is announced by telegram. Of course no particulars are given. Dr. McLean has been Bishop since 1874, when the see was founded. In every respect the diocese made enormous demands upon its Bishop. Its vast area (490,000 square miles until the formation of the diocese of Qu'Appelle), its rapid settlement by immigrants, the 22,000 Indians, the severe climate, and the absence of endowments and many needed institutions, have only been but so many opportunities for the exercise of the marvellous energy and spirit of the Bishop.

BY the death of the Right Rev. Francis Thomas McDougall there has passed to his well-earned rest, not only the first Bishop of Labuan, but the first Bishop of the English Church consecrated out of England, one of the first Medical Missionaries sent out from England, and the founder of the now famous Borneo Mission, in which he laboured for one-and-twenty years. Bishop McDougall, who was a Fellow of the Royal College of Surgeons (England), and D.C.L. of Hertford College, Oxford, was ordained in 1845, and went as Chief Missionary and Principal Chaplain to Borneo in 1847. He was consecrated at Calcutta Bishop of Labuan and Sarawak on St. Luke's Day, 1855, by the Bishop of Calcutta, acting under a Special Commission from the Archbishop of Canterbury.

In 1868 he resigned his see; in 1870 he became Archdeacon of Huntingdon, and in 1876 Archdeacon of the Isle of Wight.

The Bishop's death took place on November 16th at Winchester.

FROM Madras the Society has just received a most urgent appeal for six additional European Missionaries, graduates in holy orders. The Society can at once arrange to send three, and it hopes that in view of the approaching Day of Intercession it may not ask for them in vain.

ON St. Luke's Day (October 18th), at St. James', Paddington, the Rev. Henry Perrott Parker was consecrated Bishop of Eastern Equatorial Africa, in succession to the martyred Bishop Hannington.

The consecrating prelates were the Archbishop of Canterbury, the Bishops of London, Carlisle, Mauritius, Sierra Leone, and Mid-China.

THE Rev. Frederick William Goodwyn, M.A., Brasenose College, Oxford, and Vicar of St. Andrew's Sharrow, Sheffield, has been offered, and has accepted, the Bishopric of Bathurst, New South Wales, in succession to Bishop Marsden.

BISHOP Bransby-Key has been collated to the see of St. John's, Kaffraria, in succession to Bishop Callaway, whose coadjutor he has been since 1883. Bishop Callaway's increasing years have rendered it impossible for him to continue to hold the office, in which he has done such great things among the native races of Kaffraria.

AT the end of the year we must as usual appeal to our readers to increase their own numbers. There can be no doubt that it is of great importance that this should be done. To increase the number of those who month by month read of what the Society is doing must certainly help forward the great Missionary cause.

BOUND copies of the *Mission Field* for the year 1886 can be obtained for three shillings apiece, or cases for binding the twelve numbers for eightpence.

THE volume of the *Gospel Missionary* for 1886 is now ready. It may be bought in a stiff illustrated cover for ninepence, and separate covers for binding may be had for twopence. It contains ninety-six pages, with numerous illustrations, and forms an attractive Sunday School Prize or Christmas Gift.

WINCHESTER has had a successful Anniversary for the Society. On Sunday, October 17th, sermons were preached in the Cathedral, and in the churches of the city and

the neighbouring villages. Wherever simultaneous sermons are preached in a district, the result is found to be greater than when arrangements are made for each parish separately.

On Thursday, the 21st, a special service was held in the Cathedral, when the Bishop of Salisbury was the preacher. His lordship's sermon has been printed, and will be found most valuable.

On the afternoon of the same day a public meeting was held under the presidency of the Dean; the venerable Bishop of Winchester had been anxious to preside, but found himself unable to do so.

FROM Dean Kitchin's address we must quote the following valuable words :—

“In the historical study of the growth of Christianity nothing is so indicative of life in the Church as an enlarged view and increasing energy in the matter of the spread of the Gospel outside the limits of your own body, and outside the limits of your own country. That has been the case over and over again in the history of the world, and it will commend itself as quite obvious. It has been the case singularly in the history of our own country again and again. Looking back the other day at the history of the first development of England, I was struck by the remarkable way in which Archbishop Theodore set to work to throw new life into the English Church, which he did by a series of works of organisation and activity. From that moment this country became in Europe the chief Missionary centre of the world. The great work Theodore really accomplished was creating a national church, and thereby making it possible to have an English nation. Up to his time as all know, and long after his time, it was divided into a number of small countries, each having its own monarch and each its own system—whether you choose to call it a heptarchy or not I do not care. There is but little bond in common, but the bond of the Christian religion—the religion of the Church of England—which Archbishop Theodore created, spread over the whole country, and the nation became one by means of the Gospel. This act of his led at once to a great outbreak of religious zeal outside the limits of this country. What I wish to call attention to in respect to this is that in the present day you have come upon a condition of things in which a somewhat similar necessity is laid upon the English people as was laid upon the Church in the days of Archbishop Theodore, viz., you must take care that there shall be a great bond of union existing between all those who, whether at home or in the colonies, form the great bulk of the English-speaking race. I will go further, and add also the United States of America. The one great bond of union for the English-speaking race is the

Christian faith ; and the Christian faith, as the Church of England holds it, seems to me to have in it the singular power of combining people together, and uniting them heart and soul together, which is lacking apparently in even the best political system. So, instead of a mere political union between England and her colonies and America, I cannot help hoping the business of the English Church is to provide a real spiritual and temporal bond between all these branches of the English people by means of organisations, especially that of the Society you are now considering. The real importance of the Society for the Propagation of the Gospel seems to me to be that it endeavours to make your fellow-countrymen all over the world still feel that, though they may not longer owe allegiance to the Queen of Great Britain and Ireland, or be under the laws of the English Parliament, or have, in fact, very much to do with us in other things, that still—though they be in the backwoods of America—they have a great union with us, a union arising from a common faith and a common organisation of that faith. And this happy prospect of affairs comes at a time when I feel quite sure there is a great revival in English religion at home, and has arisen very much out of this. Each successive wave of feeling which has affected our English mind from the religious side has a great tendency to produce great Missionary movements, and one looks with some anxiety to reports such as has been read to you to see if there are any signs of a growth and improvement in what, after all, you have to measure your efforts very much by—the monetary standard.”

MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, November 19th, the Bishop of Colchester in the Chair. There were also present the Bishop of Antigua, the Bishop of Rupertsland, Bishop Perry, Bishop Marsden, and F. Calvert, Esq., q.c., *Vice-Presidents* ; C. M. Clode, Esq., c.b., Canon Elwyn, Sir W. R. Farquharson, Bart., Rev. J. W. Festing, General Lowry, General MacLagan, Rev. J. F. Moor, General Nicolls, Archdeacon Randall, General Tremenneere, c.b., and S. Wreford, Esq., *Members of the Standing Committee* ; Rev. S. Arnott, Rev. G. T. C. Bennett, Rev. J. S. Blunt, Rev. J. A. Boodle, C. G. Burke, Esq., Rev. T. Darling, Rev. G. Drought, Rev. J. J. Elkington, Rev. T. Hill, H. Laurence, Esq., Rev. B. Maitland, Rev. J. H. C. McGill, Rev. G. P. Pownall, Rev. G. C. Reynell, Rev. J. Wood, and S. J. Wilde, Esq., *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following statement of accounts up to October 31st :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

| January—Oct., 1886. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|-----------------------|--|-----------------|--------------------------------|--------------------|--------------------|
| | £ | £ | £ | £ | £ |
| GENERAL FUND | 23,210 | 7,487 | 2,817 | 33,514 | 73,818 |
| SPECIAL FUNDS | 8,112 | 200 | 4,200 | 12,512 | 15,663 |
| TOTALS | 31,322 | 7,687 | 7,017 | 46,026 | 89,481 |

B.—Comparative Amount of Receipts for the General Fund at the end of October in five consecutive years.

| | 1882. | 1883. | 1884. | 1885. | 1886. |
|--|---------------|---------------|---------------|---------------|---------------|
| Subscriptions, Donations, and Collec- tions | £29,367 | £26,414 | £25,582 | £25,361 | £23,210 |
| Legacies | 4,446 | 6,684 | 7,744 | 14,579 | 7,487 |
| Dividends, Rents, &c. | 3,604 | 3,477 | 3,461 | 2,997 | 2,817 |
| TOTALS | 37,437 | 36,575 | 36,787 | 42,937 | 33,514 |

3. Authority was given to affix the Corporate Seal to a Power of Attorney relating to an Invested Fund.

4. The Bishop of Rupertsland addressed the members. His lordship described the growth of the country which, twenty-one years ago, he went to preside over as one diocese, but which has now become a province with six dioceses. At that time there were the C.M.S. Missions, but the fertile districts were unknown, and the country was isolated and only reached with the greatest difficulty. The rapid spread of the railway system (eight lines now meeting at Winnipeg) has caused embarrassment by making the settlement sparse. The Bishop dwelt upon the importance of the Church College in Winnipeg, and the value of a strong centre, described the growth of self-help in the young congregations, and spoke in highest terms of the obligations of the province and the diocese to the Society, which, he said, had been the main support of the Church.

5. All the Candidates proposed at the Meeting in July were elected into the Corporation. The following were proposed for election in January, 1887 :—

W. W. Mellor, Esq., J.P., Lingdale, Claughton, Birkenhead ; Rev. J. Littlewood, Ixworth, Bury St. Edmunds ; Rev. Duncan Travers, St. Ambrose Mission, Westbourne, Bournemouth ; Rev. P. C. Cantley, Southwold, Suffolk ; A. Harris, Esq., Lurefield, Kirkby Lonsdale ; Rev. Thomas Bridge, Poynton, Stockport ; Walton Turner, Esq., St. Mary Elms, Ipswich ; Rev. S. B. Reynolds, Thorndon, Eye ; Rev. D. Campbell, Eye ; Rev. F. Goldsmith, Halling, Rochester ; Rev. W. D. Craven, Upton Magna, Shrewsbury ; His Grace the Duke of Newcastle, Clumber Park, Notts ; Rev. F. Hale, Friern Barnet, N. ; Rev. E. F. Noel Smith, Marlborough Mission, Tottenham ; Rev. James Street, Chaplain, Boys' Home, Regent's Park Road, N.W. ; Rev. R. J. Knowles, St. Luke's, Westbourne Park, W. ; Rev. W. Benham, St. Edmunds', Lombard Street, E.C. ; Rev. Alfred Gurney, St. Barnabas', Pimlico ; Rev. W. H. Peers, Harrow Weald ; Rev. J. Kirkman, St. Stephen's, Hampstead, N.W. ; Rev. J. Vodin Walters, St. Columba's, Kingsland Road, N. ; Rev. Arthur Warren, St. Mary's, Vincent Square, Westminster, S.W. ; Rev. T. M. Everett, Ruislip ; Rev. F. C. Lloyd, St. Matthew's, Ponder's End ; Rev. S. J. Stone, St. Paul's, Haggerstone ; Rev. F. Thorne, Trinity, Gray's Inn Road, W.C. ; Rev. P. B. Drabble, St. Paul's, Brentford ; Rev. Canon Mason, All Hallows, Barking, E. ; Rev. John Booker, Benhilton ; Rev. H. Martin Sharpe, Page Green Mission, Tottenham, N. ; Rev. B. W. Raven, Leiston, Saxmundham ; Rev. T. Taylor-Evans, St. John's, Miles Platting, Manchester ; Rev. C. R. Durrant, Freston, Ipswich ; Rev. John Kemp, Woodham Mortimer, Maldon, and Rev. Wilfrid Ogle, 73, Park Street Grosvenor Square, W.

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